

THE
PHILOSOPHERS
BANQUET: FURNI-
SHED WITH FEW DI-
shes for health: but large
discourse for Pleasure.

Dilating by Table, conference
of the natures and qualities of
things, the Alterations & chan-
ges of States, of the Ingeni-
ous and acted conceited-
nes of men, both Physi-
cally, and Philo-
sophically.

Translated by W. B. Esquire.

LONDON,
Printed by N. O. for Leonard Bee-
ket, and are to be sold at his
shop in the Inner Temple.

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To all Readers in generall, Be-
cause this Booke concerneth eue-
ry one in paticular.



Good Reader ma-
ny thinges haue
bene writien by
many men, and
the ouer-cloying
humor of this age
hath so burthe-
ned the world with multiplicity
of al kinds, that scarce there is now
one subiect left vppon the head
wherof a hundred haue not trampled ouer. Yet if it be possible to
say any one corner hath escaped
this scrutenous search, and hath
bin raked ouer with a lighter hand

then other : I may say it is this; I do not say some partes hereof, but euery particular hath been seuerally handled, and drawne into large voloumes, both to the tediousnesse and cost of the reader & buyer. But in this they are briefly and effectually abridged and drawne together, where they may be read & turned to, with facility and ease. The vse of this booke, is to make a man able to iudg of the disposition and state of his owne body, of the effects, natures and dispositions of those things wherewith we dayly feed our bodies. The next is to giue vs a generall insight and brieve notice of Histories, and men of greatest fame and note. And the next is, that here we may recreate & make merry our selues at our Tables, and
this

To the Reader.

this is the whole contents, nature
and vse of the 4 bookes of the *Phi-
losophers Banquet*, the perfect in-
sight and practise wherof doth ac-
complish a man how to behaue
himselfe and find matter of dis-
course at the tables of men of best
sorts and conditions, being a book
of speciall notice in this kind, and
written first in Latine by *Michall
Scotus*: And now for the scarcity,
good approbation, and like there-
of, done into English by

W. B. Esquier.

A 3 The



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ing certaine leſſes and merry
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Chap. I.



CHAP. I.

*Concerning the Name, Nature
and Division of this Booke,
which may bee called the
Spreading of the Table for
the Philosophers Banquet.*



S saith Macro-^{Satur. 3.}
bius, Farre be
it that that Phi-
losophical Lady,
which in his
bookes so seriously he pur-
sues, in describing the duties
of Banquets: that she should
fly the presence of Banquets
themselves; as if hee were
vnable to performe that in
B deads,

deeds, which before he precept in words, or knew not to keepe the golden meane, which she her selfe hath proposed in all actions & courses of humaine life (neither saith he) doe I inuite her to the table that she should gouerne her selfe alone , whose perfection is to moderate all men: and therefore a little after he saith, that no honest place, or art, or company, may exclude this Mistres of *Philosophy*, which fitteth her selfe so , that she seemes necessary in all places, gracing and disgracing, according to the loue or dislike wherein she stands regarded. And because fit & conuenient *Philosophy* shold alwaies be present at the Tables and Banquets of learned and iuditi-
ous

ous men, for the relish and taste that it alwaies addes, being seasonably applide, & as our speech should be honest and free from scurrility, so ought it to bee mingled with pleasure and delight: for as *Macrobius* before recited saith, moderate mirth at our Tables exhilerateth the bodie, inlightneth the minde, and prepareth a ioyful welcome in the stomack, and from thence produceth a good effect to the whole bodie: Moreouer it delighteth our company, refresheth our bodies, maketh easie our labour, banisheth care for a tisme, which being euer drawing from vs, would leaue vs dry to our sorrowe in the end. It seemes altogether conuenient and fit that our

discourse at the Table shold either concerne the nature of those things that we eate or drinke at our Tables; or of the behauiours and conditions of those that we accompany at our Tables, or in the proposing of wittie questions to exercise our wits at our Tables; or of such sports and iests, as may recreate and make merry our Tables: and therefore haue I determined to call this present worke the *Philosophers Banquet*, deuinding it into 4. equall parts. The first shall be of the natures of those meates and drinckes that we furnish our Tables with: The second, of the natures and conditions of those that accompany vs at our Tables: The third of ingenious positiions & questions

stions to exercise our wits at our Tables : The fourth, of such pleasant conceits and iests that doe cause mirth, and raise laughter at our Tables. And so of these to proceede as followeth.

CHAP. 2.

Of the howre of eating, and how often we must eat.

FIRST we are to consider of the time & howre of our eating, of which *Rasis* saith, it is the most conuenient to eat after the substance and waight of our meate, which we tooke before, is descended to the inferior parts of the belly ; and those parts of the bellie become light and easie in themselves, in which no indigestion or extension

remaineth, conuenient exercise hauing proceeded thereupon: but indeede to prescribe against the strictnesse of rule. Whensoever the appetite best serues, then is it thought most wholesome and conuenient to eat: For *Rasis* saith, we must bewary that wee ouerpasse not the howre of our appetite, nor dull the edge thereof with delay, vnlesse it proue false vnto vs, as it doth most vsuall with drunkards and such like vnordered ill dieted persons: but after that a man of settled order and gouernement shall desire to eate, & the nourishmēt taken before was neither grosse nor much, & being now well digested, let him then take it without delay: for if wee deferre so long

long that we lose our appetite and stomacke, which before serued vs well, then are we either to take the sirrop of violets, or vinigre, or warme water, and then to keepe fasting till we vomit, and so renewe our appetite againe. Furthermore it is to be obserued that euery man take those meates that are most vsuall vnto him, & eate as often as before hee hath accustomed, vnlesse he hath growne vpon an ill ordered custome, which is altogether to bee auoided, though not sodainly, yet by little and little, for *Consuetudo est altera natura*, and will not easily forsake vs hastily. But our times should so bee ordered that at least we should eate once in one day, and at

most but twice, or that which is more temperate to eat thrice in two daies: for as it is good for them to eat twice in one day that haue weake & moist bodies, so is it hurtfull for them that haue bodies fatte and grosse: But to those that vse much exercise or labour, grosser meats, and more in quantity may the more easily be digested, but to others of studious, nicer & sicklier constitutions, and of contrary dispositions contrary things happen, *Auerrois* the Commētōr vpon *Auicens Canticles* saith, it is a more temperate maner to eat thrice in two daies, then twice in one day; because it is thought that the act digestiue, is finished in the third digestion in 18. howres: for the

the which when there shall be three meales in two daies, the digestion shall be perfected in this time throughout all the members, or very neare, whereupon wee conclude that our repast is to be taken, & our bodies fed, then which is the peremptory rule not limited to time either long or short? but then when a perfect digestion is made throughout the body of that taken before.

CHAP. 3.

Of the Apperite and custome of eating,

A Vicen in his *Canticles* dilating of the appetite of man, and the various disposition & mutability thereof (saith) that the custome,

nature and delight it hath taken in those things wherunto we haue most iniured it, are necessarily to bee obserued, and not rashly to bee broken: for vse and custome being once entertained with a long familiarity doe so incorporate and partake with vs, that they seeme part of our selues, and become almost inseparable. And hee further implies that long custome must sometimes bee kept, though irreguler & vnlaudable in the behoofe of our selues, and afterwards he saith, our appetites are not to be lost, which hee calleth one precept of this art: and therefore should we be careful to place the vpon those things whose desire may equall the performance, being

ing enioyed in some measure to our selues: for by strength of the appetite, and satisfaction thereof, meates that are grosse and indigestible of themselves, are perfectly conuerted into a good substance and blood, hauing the effect of things of best nature and qualitie, and by the contrary meates of easier digestion, operation & vertue; yet not sutable to the affection of the appetite, neither nourish nor profit our bodies, but faile in the successe that generally dependeth thereupon: And *Rasis* further saith, that some meats though not simply good of themselves, yet are found convenient to some persons that may take them when others vpon their perrill must forbear

beare them, & perhaps some meates good in their nature, and profitable to some; yet are found hurtfull to others, whereof they must be likewise carefull to beware, yet although the appetite haue so great a hād in fitting those things to the good of the bodie that she receiues with a perfect consent, yet must we not alwaies ouerpresse her vertue therein, with ouerloading it with things of that kinde.

CHAP. 4

Of the order of meate and refreshment.

THE reason oftentimes that our digestion becommeth slow and euill, ariseth for the most part out of the

the diuersitie of meates of diuerse natures and qualities taken by vs at one Table & sitting, and that without order or discretion therein; taking grosse before subtile, and light before heauie, and dry before moist, & that wee eate much and exceede, whē we should take little and forbear; and because of the tedious delay and long interposing betwixt the beginning and ending of our meales, & moreouer to helpe digestion, it is found expedient that in the winter, our meate should bee taken according to the seasons of the yeare, and the temper of our bodies, that is to say, hot in the winter, and cold in the sommer; yet must we abstain from meates so hot as those,
but

but immediately remoued from the fire, and frō those that are so cold that they are kept vnder the snow, as o-ther countries doe president vs in that example, *Auicen* in his *Canticles* saith, that in our meales and repastures wee should so farre become *Phy-sitions* for our selues, as to mingle those that are moist and soluble with others that are stipticke and binding, & so to allay the violence in both by the mutuall moderation of eithers qualitie, so that we may enioy the temperature of them in this application to our selues, to mixe viands, sweete and delicious with those that are tart and more egar, dry with moist, and liquid with dry, and this our commentor holds

holds to bee both a precept and cannon in the rule for our gouvernement in diet, because it is required in the preservation of health, that all things should be measured in qualitie, in quantity, in time and order, and that our meate should be laudably & heedfully administred with the foure aforesaid qualities and circumstances considered: as if hee had said, that moist and dry, and cold, and hot, and fat, and leane, and sweete, and sower, should be tempered and commixed together, to make a wholesome dietarie for our bodies.

CHAP. 5.

*Of a conuenient place for refecti-
on.*

TO haue a conuenient dining place, especially in the sommer, we are to make choice of a calme and coole place, and out of the winde and sunne, and to make our repast in the coldest hower of the day, with a minde disburdened and vncladed from our serious and worldly businesse for the time, as by the example of diuerse Emperours and Kings, and men of greatest wisdom and learning we are taught, & wholly to set our mindes on our repast, pleasure and recreation for the time: for as there is a time for all things, so in
that

that time let vs doe that we doe, and that we are to shelter vs from the sunne and the winde, the reason is, that as the fire is abated & weakened by the strength of the sun so are our bodies, & become lesse apt either to receiue or make vse of that which is committed vnto them, & for the winde, it is euer troublesome to the minde in contemptiō; inwardly by reason of the disturbance of the body, in his rudenesse and daily assault thereof; and therefore fitteth not to this season outwardly. *Rasis* saith, that for our eating, we are to make choice of the coldest houres; because the appetite then stands most firme, as it proued in the winter, being then most apt and pregnant,
and

and by the summer by the
dulnes and facietie that it e-
uer receives from that seaso:
and therefore hee saith that
our howres should be cold,
though our house are hot, af-
ter which wee may ease our
selues with rest, sleepe and
reposure.

CHAP. 6.

*Of Meates and drinkes that we
usually take at our Tables.*

NOw followeth to speak
of those things that are
eaten and drunke at our Ta-
bles, and first of Bread, *Rasis*
saith, bread that is made of
wheat is held most conueni-
ent for all men: because be-
ing well salted, leauened and
caked, it is found more sub-
tile and digestable, & is lon-
ger

gor borne then any other, & *Auerroise* vpon *Anicens Canticles* giues a reason hereof, saying: It is of better digestiō for the well sifting and separation of it from the branne: but that it is of a slow egestion proceeds of the want of the branne, which is a sudaaine preparatiue to the rule to egestion, and that bread is accounted the best, which is baked in a furnace of iron, or brasle temperately, salted and leuined, and made like a sponge: *Rasis* as afore saith, that bread vnleauined is hardly digested, and slowly departeth the stomacke, causeth paine in the bellie, stopping in the liuer, and the stone in the raines, *Rasis* like wise saith, that barley bread is colder then wheat, and of smaller

smaller nourishment and ingenders windinesse, and the choler, and other cold infirmities, and bindes the belly, and bread of all other graine is according to the nature of the grain, & *Anicen* saith, hot bread is not to be eaten till it be one night cold.

CHAP. 7.

Of Wine and the qualities thereof.

VWine, as *Isacke* saith, in his third booke of *Diets*, gives good nourishment, keepes the body in health: neither is there any meat or drinke found so comfortable for the naturall heat and familiarity it hath with our bodies, it naturally strengthens digestion, and the

the heat thereof is like vnto our naturall heat, and therefore is soone conuerted into pure and perfect bloud: It clarifieth the thicke, grosse and corrupt blood, and opens and cleares the entrances and passages throughout the whole body, and especially of the veines: It openeth the stoppings in the pores and pipes of the body, and driues away the darke mists, fumes, & follies begotten of sorrow from the braine, and strengthens all the members of the body, cleareth the heart, makes the minde forgetfull of sorrow and care, causeth mirth and audacitie, sharpens the wit, and enlightens the vnderstanding: therefore is it conuenient to all ages, and persons, at all times

times, in all countries, when it shall be taken according to the true custome, not exceeding in quantity, nor oppressing nature with more then it can beare. Therefore is apparant that wine is good for all men being taken as it should. Some ancient writers haue written that the wine of great *Tyria*, hath this effect, that it would heate cold bodies, and coole hot bodies, moysten dry, and extenuate moist, and oftentimes thereby the thirst is more quenched, then by any other thing. *Rasis* as afore saith, that wine generally inflameth the liuer, and heareth the stomacke, and prepareth the passage of our nourishment, it increaseth the bloud, fattens the body, and

and augmenteth the naturall heate, and helpes nature in her owne propper actes, strengthens digestion, expelleth superfluity of humours with ease and facility, health and strength are continued thereby, and old age retarded and kept backe: and last of all it comforts the minde, and cheareth the countenance; but if it be taken superfluously it hurts the braine, and dries the sinewes, causeth the Crampe, Apoplexy and sudden death to insue.

CHAP. 8.

Of Medon, and the properties thereof.

DRinke made of hony,
as aforesaid, according
to

to *Rasis*, is very hot, and of a red colour, and is hurtfull for those that are of hot complections, but good and agreeable to others of more cold. The *Cōmenter* vp on *Anicens* Canticles saith, that this hony water is better then wine to them that naturally haue weake sinewes.

CHAP. 9.
Of strong Ale.

R *Asis* saith, that Ale, especially that which is made of Barley, hurts the sinewes, puffes the head, and causeth it to ake: yet prouokes vrine, and represses the heate arising from former drunkennesse; but that which is made of wheat, with mint and parsley, is iudged most

most holefome, eſpecially
in the Summer, and for ſuch
that labour in the Sunne, and
are of hot diſpoſitions and
natures.

CHAP. IO.
Of Fleſh in generall.

FLeſh, as *Raſis* ſaith, is
moſt powerful in noriſh-
ment, and both fatneth and
ſtrengthneth the body; but
thoſe that continually uſe it,
haue much repletion & ful-
nes of bloud in the body: &
therefore often needes *Phle-*
botomy and bloud letting,
and eſpecially thoſe that
drinke wine therewith. All
fleſh generally heates, wher-
fore it is thought vnfit for
thoſe that abound with
much bloud, or be troubled
C with

with agues, the matter whereon they worke, because it increaseth the flesh. Leane is of more nourishment then that which is fat, and both breedes lesse superfluities in the body, and more comforts the stomacke, and flesh that is grosse, is thought the more strong and conuenient for them that vse labour and exercise; but the subtrill and light, most profit those which are of contrary dispositions and easier faculties.

CHAP. II.

Of wild Flesh.

EVery creature generally according to *Isacke* in his third booke of Diets, is either wild or tame; wilde beasts are both more dry and in-

indigestible, and breede ill
nourishment for their multi-
tude of motion, and labour,
& heat, and drines of the aire
wherein they abide, being
aggrauated by the feruor of
the Sunne, which no shade
defendeth from them, wher-
by it comes that they are not
of so good nourishment, nei-
ther in quantity nor quality,
except onely wilde goates:
because by the superfluity
of heat, motion, and labour,
which they accustome, their
naturall coldnesse is temper-
ated and dried vp, and
likewise by their exceeding
motion and exercise the sa-
uour of their flesh, and the
rancknes of their smell is ta-
kē away, & is held as a great
furtherer to digestion, being
easie in the act in himselfe,

but all other household or tame beasts, are of much better & easie digestion, by reason of their owne quietnes, and temperatenesse of the aire, and are more nourishable to the body, although more grosser and harder to be digested: of which alwaies know, that the male is of more heate and moisture then the female: wherefore the more commendable and easier of digestion. The female of all flesh is the lesse hot and moist: and therefore the slower to digestion; But those that are gelded, hold the intermedium betwixt both.

CHAP. 12.

Of Kids Flesh.

KIds flesh, as *Rasis* saith, is exceeding temperate hauing no il nature in it selfe: yet although it be temperate and ingendreth good bloud, yet is it not so conuenient to labourers, but those which labour not cannot choose a flesh exceeding this: for neither is it so weake that it impairerh nature, neither so grosse anutrimment that it filleth the body with repletion of superfluity and grosse bloud, but a bloud betwixt both, neither too grosse, nor too subtile, & neither too hot nor too cold. And further *Isacke* addeth that kids milke much exceedeth other, both

in taste, nourishment and digestion; and that it begets good blood: for their milke is better to them then their owne naturall humidity.

CHAP. 13.

Of Lambes flesh.

LAmbs flesh, according to *Isacke* aforesaid, is not good, although sucking, by reason of the moistnes and store of phlegmaticke superfluity, which being eaten, slips out of the stomack before it be digested, *Anaraise* saith, that it is fit that Lambs flesh, according to the goodnesse of flesh, should be set on the table, which although it be full of superfluity; yet doth it receiue frō the earth, a kind of heat & réperatnes.

CHAP. 14.

Of *Rammes* flesh.

Rammes flesh, according to *Rasis*, as aforesaid, is grosser then Kiddes, and doth more increase the strength, and breede more superfluities, yet in goodnesse not much inferiour to Kids. Rammes very yong, or of middle age, are better then either Lambs or sheep, because if their flesh be well digested it begets much and good bloud; especially if they be gelded; because the heate and moistnes thereof is made more temperate and of a good taste; but *Gallen* discommendeth Rammes, and commendeth Calues flesh.

CHAP. 15.

Of Calues and Beefes
flesh.

CAlues flesh, according to *Aueroise*, is good, because it hath not that sliminess and coldness, that the flesh of Beefes hath, and are more sweete then any other flesh: and yet although in this it be better then Kidde: yet Kidde flesh is generally better then Calues, because it breeds better humors. *Isacke*, as afore saith, that beefes flesh begets troubled, grosse, and melancholy blood, giues much nourishment, but is hard of digestion, and slowly departeth the stomacke, and is hardly dissolved in the members, it
bindes

bindes the belly, and ingenders inelancholly: and if the accustomed thereto, be of a melancholly complection, they shall be troubled with the spleene, ring-wormes, leapry, roughnesse of skin, cankers and pushes, according to the complection and vse thereof, shal he find these things to insue.

CHAP. 16.

*Of diuers kinde of Hogges
flesh.*

HOgges flesh, according to *Auicen*, is more agreeable to the nature of man then any other creatures: and experience teacheth this, as saith *Aueroise*. But *Isacke* saith that Hogs flesh is more cold and moist then

C s any

any other creatures; especially domesticall. But the flesh of wilde Hogs is found to be more hot and dry, and of lesse nourishment then the tame: yet is it to be taken but seldome, and then, but most vsually the outtermost parts thereof, as the feete, the eares, the cheekes, and such like; and these are very nutrible, and beget good iuice, moisten the belly with the aboundance of their humidity; but prouoke not vrine, neither is it held holesome for weake bodies, or men of smal diets: but the yongest of their kind as pigs and such like, are alwaies the best, both for the nourishment of our bodies, and the ingendring of good bloud.

CHAP. 17.

*Of Deeres flesh, Hares flesh,
and Beares flesh.*

DEeres flesh, according to our former Author, is very melancholy, & hard of digestion; but the sucking Faunes are alwaies the most delicate, the yong next vnto them, and the old worst of all; but the gelded young are euer the best; because their heate and drinesse are somewhat tempered in one: Yet *Auicen* saith that notwithstanding, the grosse- nesse of their flesh, they are of a swift digestion, and breede quartaine agues, and that the vttermost part of the Harts taile is poyson. The Hares flesh, as *Rasis* saith, is

The vtter-
most part
of the
Harts taile
is poyson.

an especial breeder of melancholly bloud: yet *Isacke* saith, that although it ingender grosse bloud, yet is it better for young men then either the male or female of the Goat. Beares flesh according to the same Author, is exceeding slimy, and hurtfull to digestion, and giues ill nourishment from whence it comes, that it is better for medicine then meate.

CHAP. 18.

*Of the Parts and members of
living Creatures.*

ACcording to *Rasis*, our former Author, the head is grosse, and nourisheth much; but inflameth the bloud exceedingly: and therefore is not to be eaten
but

but in the cold seasons, it is suspected to ingender the collicke and windines in the bowels : yet comforteth the blood & augmēteth sperme, the braines thereof beeing eaten, as for the most part, they are at the first of those that delight in that part of the bodie, when they once become cold in digestion, they hurt the stomacke, causing both a lothing & vomit therein, consentaneous they are, and agreeable with hot complexions, but hurtfull being mingled with the coldnes of humors and constitutions, or any disease that proceedeth thereupon. The vdder is cold and grosse, and although it nourish much, yet is it slowly digested, it heates the stomacke and the liuer,

liuer, the liuer is hot & moist, and hard of digestion and slowly brought forth, *Isacke* saith, that it begets good blood, but it is best in those that giue sucke; the heart is a hard substance, and slow of egestion: yet being well digested it nourisheth much the lights and lungs, as saith our Author, are of easie digestion, & easily passe the stomacke for the raritie and lightnesse thereof, the raines are vncommendable two maner of waies, the one for their hard and grosse substance, the other because their nourishment at the best was but the fatnes of the vrine, whereby they breede grosse and ill blood, *Rasis* as aboue saith, that red flesh without fatnesse ingēders dry blood, and

and breeds but few superfluities, and nourisheth more then the fat: for fat ingēders a wattrish blood, with much superfluities and of small nourishment, but that betwixt both fatnesse and leanenesse begets a temperate blood, the feete breede a slimie blood.

CHAP. 19.

Of Meate in peeces.

MEate boyled in peeces, as saith *Rasis*, is euill, it looseth much of the vertue and nourishment, that otherwise it hath: yet in this defection doth it helpe those that belch bitter thorough the tartnesse of the stomacke. It likewise helpeth those that are troubled
with

with humors, and dries their bodies, & makes them more subtile and agreeable: but flesh roasted vpon a spit, is grosse, it containes much nourishment, but very hardly is borne, vnlesse it find a hot and strong stomacke, it bindes the bellie naturally, by the vertue therof properly, when no other fatte nor oily meate is eaten therewith, flesh boyled with eggs and pepper is alwaies hot: & therefore is a winter meate, it strengthens the bodie, and nourisheth more then any other meate, besides it augmenteth sperme and blood, and makes the bodie faire & strong: but in the sommer it begets loathsomenesse and faciery, heates the bodie, and ingenders the stone.

CHAP. 20.
Of Fowles in generall.

V Wilde fowle, as saith
Isacke, are generally more light and subtile then tame, yet are they both but small of nourishmēt: but the wilde of greater then the tame, and the flesh more tender and easier of digestion, by the rarenes and much labour and drines of the ayre: but our tame fowle more nourish and beget better blood, and are more temperate for their humidity and mediocrity of their labour, but of all other fowles, the Stare is the most subtile and timorous, and next thereunto are yong Partriges, and chickens, after these, the Partridge,
the

the Pheasant and the Hen, the yong are euer most light and delectable, & ingender best blood, and strengthen the appetite, & the males of the yong are the best and most cōueniēt to al mē by nature, beeing of a reasonable fatnes, our *Commentor* saith, of all other fowles, the flesh of Hens is the best, being both the dyet and medicine for the leprosie and other diseases; and it is said that the braine of a Hen augmētts the very substance and matter of the braine, and sharpens the wit.

CHAP. 21.

Of the Henne.

THe Henne according to *Isaske*, our former Author.

thor, is lesse moist then the chicken, and therefore compared therewith, is of a harder digestion, yet being well digested, yeeldeth much & good nourishment, and the more it shall bee concocted and prepared, simply in it selfe it becommeth more vertuous, because it exhausts & suckes in a certaine moisture from the water, which it applyeth comfortably to the stomacke, which shall finde the operation thereof, *Rasis* as aforesaid saith, that the Stares flesh is the best of all foules, and most conuenient to them that would keep an easie gouernemēt ouer their bodies, after this, as the second in goodnes is Quailles, which ingendreth but few superfluities, by reason of the

the temperate heate that it hath, after these, reckon the flesh of yong Partridges, being somewhat grosser, yet of excellent nourishment, but hot and binding.

CHAP. 22.

Of yong Pigeons.

Yong Pigeons are exceeding hotte, and inflame the blood, and soone breed feuers, *Isacke* saith, that yong Pigeons are hotte and moist: wherefore they yeeld a grosse nourishment, as is witnessed by their long vnability of flight, but once taking wing, they become more light and easie of digestion; they are good for pnegmaticke persons, but hurtfull for collicke. Ducks, as saith our for-

mer Author, are the worst of all fowles of the water: for their flesh, as *Rasis* saith, breedes much superfluities and loathednesse, and is of a greater heat, but nourisheth more then hens flesh, but of all foules that liue either in rivers or lakes, their flesh doth ingender the most superfluities, and if the taste be not pleasing, it shall be iudged the worse.

CHAP. 23.

Of the parts of Fowles in meat.

THe belly of all fowles, as saith *Isacke*, is full of muskles and finewes, & hard to digest, but beeing digested, giues much nourishment, but of all other the Goose is commendable for her store
of

of humidity in the wings; after her the Chicken; and in like manner the liuer of these are most nourishable & convenient, and the wings of every fowle likewise are prescribed and commendable for the agilitie of motion & labour, dissolving the superfluitie of humors, the necke both of Hen and Goose are much better then many other parts; likewise those that are gelded are better then other, and yong chickens the best of all: for they giue both a good nourishment, & ingender perfect blood, and the braines of wilde fowles are of lesse humidity and sliminesse, and dryer then those that are tame; and therefore more laudable, but especially of yong Stares, Partridges, Hennes

Hens and Cockes.

CHAP. 24.

Of egges and their properties.

Egges, as saith *Isacke* aforesaid, giue much nourishment, because all their whole substance is changed, by reason of their naturall neernes, to our owne humain nature, especially the yelke, & therefore by their owne temper more agreeable to our bodies & complections, Hens egges, and Partridge egges, saith *Rasis*, are better then others, both much augment sperme, and prouoke lust, next in goodnesse are Ducks egges, although they giue but ill nourishment, Goose egges do much loath vs, because of their bad smell, but the egges
of

of Hens and Partridges haue the preheminance for temperature and wholesomnes, the yelke being in moderate heate, giues good nourishment: but the white is cold and slimy, and hardly digested: of the yelke saith our *Commentor* vpon the *Canticles* of *Auicen*, that hee is of that opinion that it ingēders full as much blood for quantity as it is in quantity it self. *Rasis* saith, that egges being hard fryed, are harder to digest, and doe passe more slowly out of the stomacke: but beeing soft, doe become farre more easie to descend, and those which are trembling betweene hard & soft, consisting in a meane betwixt both are best, and do most comfort the weakenes
of

of the bodie; likewise egges doe helpe the roughnesse of the throte, engender temperate blood, increase the strength, & sometimes they supply the want of flesh, from whom fatte men should forbear.

CHAP. 232

Of Milke.

Milke saith *Isacke*, is a neere neighbour to blood: for it is nothing else but blood concocted in the vdders in the second course: for it receiveth the whitenes and taste from thence, *Rasis* saith, that milke new milked is a neighbour to temperatenes, and although it be somewhat cold & moist: yet doth it fatten & strengthen.

en the bodie, helps those that are in a consumption, restores the lungs, helps the dry cough, and heate of the vrine, it giues a good nourishment to dry bodies, and reduces the blood to a temper; likewise augmenteth sperme: yet the conuersion of it is swift: and therefore not to be giuen to those that haue feuers, nor to those that haue any paine in the head through any disease, or those that are troubled with collicks or with any cold disease. Cowes milke of any other creatures is iudged the most grosse, and is conuenient to all those that would fatten their bodies therewith. Asles milke of al other is the most subtile and piercing, & is naturall good against the
con-

consumption of the lungs. Goates milke betwixt both these holds a temper: but Sheepes milke aboue all other ingenders superfluities, *Isacke* saith, that milke being taken of those that are in health, so not oftē, nor much, ingenders good blood, moistens the belly, helps the breast, the consumption of the lungs and the bladder, especially if it haue lost the watrishnes, beeing sodden with other meates, as Rife, & such like, and so eaten, *Rasis* saith, that the milke of butter helps the flux of the belly, the red choller, & those that haue leane and weake bodies, and the better doth it these things, if some hot iron shall be oftentimes quenched in the whey, likewise hel-

peth, the whey likewise
helpes the scab, the iaundise,
and pushe of the skinne, &
the red choller, and those
which are hurt by inflamati-
on, and drinking of strong
wines, fresh butter helps the
rawnes of the throte, de-
stroies ringwormes, tetters,
and the rednesse of the face,
and the wheales & pimples
thereon, cleareth the skinne,
& beautifieth the complexi-
on, being applied thereunto:
yet doth it ascend the top of
the stomacke, and there
breedes a kinde of lothing,
butter sod weakens the sto-
macke; yet mollifies hard
impostumes, and beeing ap-
plied in plaister, helps the
biting of vipers; yet the con-
tinuall eating thereof breeds
phlegmaticke diseases, yet
not-

notwithstanding more soluble and more nourishable it is, and of greater vertue then many other things.

CHAP. 26.
Of Cheese.

New cheese is of nature cold & grosse, neither can bee said to bee simply good, beeing so cold of it selfe, but being old it varies therein, according to the antiquitie and age: but that which is of a sharpe taste is both hot and burning, causing thirst, and little nourishing; yet that which is old and fresh, beeing taken in a small quantity after meate, it closeth the mouth of the stomacke, and takes away the satiety, fulnes, and loathing

thence, which may be caused by the excesse or sweetenes of meates excessiuey taken, *Isacke* saith further, that cheese is for the most part bad, for the heauinesse in the stomacke, and hardnesse of digestion: and therefore the often vsers thereof are incident to the collicke & stone in the raines, yet measurably taken, the lesse it offends.

CHAP. 27.

Of Fishes.

THe nature of Fishes, as saith *Isacke*, is generally cold, and do much ingender fleigme, and are fit and conuenient to be eaten hot, and of those that haue dry complexions, & especially in the summer time, and in a hot

hot country, but very vnfit they are for cold and moist complexions, especially in cold seasons and countries. There are sea fishes and riuer fishes of fresher waters. The sea fishes are those that are bred in the sea: but those that are bred in the bankes, and stony, and sandy places, are more subtile and laudable, and more easier of digestion then other of the sea fishes are, and doe ingender more and better blood: yet slowly passe out of the stomacke, by reason of their lesse moisture: but fishes of sweeter waters are for the most part grosse and slimy, & harder of digestion, yet they more easily passe the stomacke; yet are lesse nourishable then the sea fish

are, but those are best that are bred in running waters, being stony at the bottome, & are farre from the annoyance of Cities or any other filth: but fishes in abiding ditches, and standing waters are worse then the rest: for the harshnes of their taste, & the hardnesse of their digestion, and especially if they be far from the sea or other riuers, *Rasis* saith, that all fishes are hard of digestion, staying long in the stomack, causing thirst, and from those that are fresh, is ingendred aphlegmatical blood, which doth breede an ill slime in the body, out of the which springs many infirmities: therefore those fishes are to be chosen and reputed the best, whose flesh is not slimy

my nor very grosse, nor hath
any euill smel, or doth soone
putrifie, nor those that re-
maine in lakes and marishes,
nor in stincking waters, nor
standing pooles, nor in a
place where they haue ill
meate, nor those that remain
among ranke weedes. Salt-
fishes are by no means to be
eaten, vnlesse at such a time
as one would phisicke him-
selfe to vomite thereupon:
yet if any man desire them,
let him take a small quantity
thereof, and let him take
it with some oylie and solu-
ble meate, the riuer crabbes,
according to *Auicen*, are
very good to those of weake
bodies, and beeing eaten
with Asses milke, is good
against the consumption of
the lungs, likewise the broth
D s made

made thereof, will dissolue
the hardest impostume: in-
gendred in the body, if it
may haue access to thereun-
to.

CHAP. 28.

Of Pulses.

NExt are we to speake
of some kind of pulses,
and first of Rice. *Isacke* saith,
Isacke in his third booke of
Dyets. in his first booke, that Rice
is dry in the fourth degree:
and hot in the first, and be-
ing boiled with water, hel-
peth the chollicke, and be-
ing boiled with almonds,
becommeth soluble and lax-
iue, it nourisheth well, and
begetteth good blood, and
augmenteth sperme, and the
water thereof, taketh away
pimples from the face, and
makes

makes cleere the skinne, but Rice wa-
ter aug-
menteth
the rind or pills thereof, are beauty, &
reputed poyson, as saith A-
leen, and being taken in cleareth
the skin.
drinke it extenuates paine
in the mouth, and breaketh
the impostume vpon the
tongue. Beanes, according
The rind
thereof
poyson.
to *Isacke*, as aforesaid, are ei-
ther Greene or dry, the green
are cold and moist, in the
first degree, and nourisheth
little, they beget grosse and
raw humours, and doe cause
a windinesse in the belly:
but the old are cold and dry
in the first degree, and beget
a windinesse and grossenes
in the vppermost part of the
belly, from whence ariseth a
fume, that hurts the brain, of
whence proceeds idle facies
& dreames, they are of much
digestion, but are retained
long

long in the stomacke. The great white beane being not old, is better, and being boiled with water, looseth much of his grossenesse and windinesse; especially if the first water shall bee taken away, and a second added thereto; and being boiled and eaten with Mints, Origan, Cinamon, and such like, it abateth the windinesse.

A receipt
for wo-
men,

And they that would bee cleare of complection and mundifie the skin, and their bodies; let them vse to wash them with the flower hereof. *Rasis* saith, that greene beanes beget raw humours in the stomacke, and augment the flegme in the intrals, and cause a windinesse in the guts. Lintiles, according to *Rasis*, are cold & dry, beget

beget melancholly bloud,
dries the body, dimme the
eyes, and ingender melan-
cholly diseases, being often
vsed, *Isacke* saith that they
fill the braine with a grosse
and melancholly fume, from
whence ariseth paine in the
head, and fearefull dreames
insue thereupon. Ciches,
as saith *Isacke*, are both white
and blacke, the white are
hot in the first degree, and
moist in the middle, and are
hard to digest, causing in-
flation and windinesse, in
so much that the flesh is ex-
tended and puffed vp there-
by; whence it comes that the
eaters thereof are of a cleere
skinne: for the flesh being
puffed vp, becomes the
more white and cleare. The
blacke is hotter then the
white

white, and lesse moist, and
 helpes the opilation of the
 liuer being boiled with par-
 sley, and liquorish: and the
 broth thereof dranke, it in-
 creaseth milke and sperme,
 and prouokes vrine. Pease,
 as saith *Arnold de villa noua*,
 in his Tract of the gouernie-
 ment of health, are of this
 nature, that if they are moi-
 stened with Cicies a whole
 night in sweet water, and the
 day following boiled with
 two or three heates, and
 then strained, and being
 strained, kept, and at meate
 being heat again with a litle
 white wine, & a litle of the
 dust of spicknard, and saf-
 fron, and a litle salt, and
 supped at the table, or taken
 with a peece of bread, it
 cleanseth the veins of the
 head

Arnold in
 his go-
 uern men-
 of health

head, and the passage of the water, and the more effectually doth it, being boiled with parsley and Alisanders, but the vulgar are too much deceived, that thinke they should be softened againe in lee; because by that second softning all the thinne substance and appetite is added, which by the first mollifying was separated and lost.

CHAP. 29.

Of Pot-herbes.

NOW according to our Order of handing, are we to speake of pot-herbes, that they may the more easily be found. Garlike, according to *Rasis*, is hot and dry, and doth quench thirst, pro-

To helpe
the stink-
ing of gar-
licke.

prouoke lust, expell windi-
nesse, and heat the body, yet
is it not to be eaten of hot
persons, in hot countries and
times. *Gallen* calleth it the
Countrimans Triacle (and
the stinkethereof) beanes or
lentiles being roasted and ea-
ten after, wil take away. And
Rue being chewed and a lit-
tle swallowed into the
throat, hath the same effect.
Likewise Worme-wood or
Mints, or wild Mints being
chewed, and a little vineger
taken after them, are like-
wise adiuuant therein. The
like doth the rate of Beets
being eaten, as *Plynie* noteth.
Sorrell, according to *Rasis*,
is hot and dry, it bindes the
belly, sharpenes the stomacke
helpes the red choller, and
quencheth thirst: and *Ani-*

cen saith, that the mouth being rubbed with the Iuice thereof, it helpeth the tooth-ach. Dill, according to *I-sacke* in his second booke, is hot and dry, and being taken in wine, it dissolues windinesse, and tumors; likewise the leaues sod in oyle, preuaile against windines, aswage labour, and prouoke sleep, the seed being drunke, prouokes vrine, increaseth milke, and cleanseth the belly from the putrifaction of humours. *Auicen* noterh that it causeth sleepe, helps the bulking in the stomacke, by the operation of the meate, but the often eating thereof weakens the sight, helps the shortnesse of the winde, caused through the flegme in the lungs.

lunge, and forceth an expulſion of the worms downwards, and helpeth the digeſtion of the meate. The garden Lettuce, according to *Iſacke*, is better then many other hearbes, for the ingearing of good bloud, & is the better being not waſhed in water, it is ſoone digeſted, prouokes vrine, cures the red choller, cooles the bulking of the bloud in the ſtomacke, cauſeth ſleepe, and augmentes ſperme & milke. The Mint ſaith *Iſacke*, is hot & dry in the ſecond degree, prouokes an appetite, takes away all putrifying humors, ſupple the ſharpenes of the tongue being rubbed therewith, and the mouth being waſhed with the decoction thereof, and the powder of the
the

the dried mint, is sweetned a
gainst the putrification of the
gums, and rottenesse of the
teeth. Cresses, saith *Isacke*,
doth heat the stomacke and
theliver, mollifie the belly,
prouoke lust, scoures the
luniges, helpesthe shortnes
of winde, and the grossenes
of the spleene: and in wo
men do cause abortions. Pop
py, saith *Isacke* is white and
blacke, of the blacke is made
Opium, but the white is
more laudable, and of better *Opium re.*
disposition, of which *Dios* ceiued,
corides saith, that the eaters causeth
of the Poppy, shall be sub sleeping,
iect to much sleepe and for to death.
getfulnesse. *Rasis* saith, that
the seede of the white Pop
py is cold, and causeth both
the throte and the breast, &
augmenteth sleepe, *Alisand*
ders

ders or wild parsley, as saith *Serapion*, being made into a plaister and applied vpon either pushes, morpew or scab, doe cleanse it exceedingly, & ease the paines of the bladder & the raines, openes the pores of the body, & scours the passages, prouokes both vrine and sweate, cleanseth the liuer and dissolueth the windinesse of the chollike, and further *Rasis* saith, it is hot and dry, & although it much helpe the appetite: yet causeth the head-ach, & other paines therein, whence proceede fantasies and ill dreames, and hurtes those that are troubled with heat: therefore after lettuce should be eaten purslane & endine, to allay the heate thereof: yet being catē raw, it cleares the
con-

conduites the of Lungen
from grosse humors, opens
the opilations in the liuer,
and asswageth the paine in
the throat.

Purslane according to *Ra-*
sis, doth quench the heate,
drines & thirst in the body,
bindeth the belly, easeth the
paine in the teeth, & helpeth
those that are troubled with
the fluxe, caused through the
red choller, likewise it dimi-
nisheth sperme, *Anison* saith,
let warts bee rubbed there-
with, and they shall be taken
away, the *Raddish* saith *Ra-*
sis, is hot and dry, and stayeth
long in the stomacke, dimi-
nisheth fleigme, and eleuates
the meat to the mouth of the
stomacke, and causeth vompi-
ting, the leaues thereof fur-
ther digestion, and helpe the
ap-

appetite, taken in a small quantity before meate, *Isacke* saith, being taken after meat, they allay the windinesse thereof, and causing it to descend with his owne substance, *Dios.* saith, that the roote being taken with salt, breeds store of milke, prouokes vrine, and the menseters of women, and beeing put into a hollow tooth with a little ginger, and the gum rubbed therewithall, it allayes the paine exceedingly. Rapes according to *Isacke* are hot in the second degree, & moyst in the first, and of more nourishment then other hearbes: yet are hard at first to digest, they doe dilicate and mollifie the flesh, and prouoke lust, and augment sperme. *Plinie* saith, that

that the Rape beeing boyled
and applyed, driues the cold
from the feete, & hath a mer-
uailous vertue to enlighten
the vnderstanding. Rue ac-
cording to *Isacke* helps the
digestion, and hath a vertue
to expel all grosse and slimy
humors: it dissolues windi-
nesse in the stomacke, and
moistens the bellie, and *A-
nicon* saith, that it takes away
the smell of garlicke & oni-
ons, it sharpenes the sight, and
abateth lust. Sage according
to *Dioscorides* represses the
mensters in women, and
causeth aborsions, and the
leaues and branches of it be-
ing fryed, stay the itching or
tickling of nature, the ioyce
of the leaues thereof being
rubbed vpon haire of any
colour turneth it blacke, and
hel.

helpeth the biting of veni-
mous beasts. Spinage is good
for the lungs, the throte and
the stomacke, it makes solu-
ble the belly, and giues good
nourishment. Sow-beard or
Mushrome, according to *Ras-
sis*, is cold and grosse, and
being taken raw ingenders
flegme, and the chollike, and
windinesse in the guts; nei-
ther is it to be eaten but with
hot sauce or meate, but the
red are not to be eaten at all.
The Todestoole is much
worse then the Mushrome:
for it hath choaked and kil-
led many that haue taken it,
and the best that it doth, is
to breed flegme in the body
in abundance: and these are
signes of the deadly nature
and disposition thereof, the
softnesse, the sliminesse, and
grosse-

grossenesse, and being cut in the middle, and but set out of the hand, it doth instantly putrifie and corrupt.

CHAP. 30.

Of Fruites.

G*Allen* my father, because he ate no fruit in all his life, liued long, and in health, who being dead, I began to eat fruite: whereupon insued many infirmities vnto me, afterwards, I abstained from all greene fruits, and was free from any diseases, vnlesse a daies feuer or sudden passion: and my friends which beleeued me, abstained likewise, in their whole liues neuer were troubled with many diseases.

E Figges

Eating of
Figges
breedeth
lice.

Figges, according to *Rasis*, do cleanse the raines from the grauell and sand; but being new, they ingender wind, yet lenifie the belly, creating no ill humour therein, and being dry are hot, and nourish much: yet the dayly vse thereof doth breed lice, and the itch, they soften the belly being taken before meate: and of them saith *Isacke, lib. 2.* that if they finde the stomacke cleane, they are wel digested, causing no ill humours, they breede good bloud, cleanse the stomacke, the lunges, the raines and the bladder, being eaten fasting. Dates are hot, & giue a grosse nourishment, and being often taken at meate, they ingender a grosse bloud in the entrails.

trailes, hurts the teeth, and increase flegme. Dates are hot and moist in the second degree, and easier digested then Figges, and more pro- uoke vrine, but those that vse them, shall suffer the rising & swelling of the spleen and liuer. Grapes, as saith *Rasis*, being ripe and sweete, are hot in themselues: yet of lesse heate then Dates; neither do they cause opilations, as Dates doe, yet are they windier and very hurtfull, they fatten the body much, and cause the erection of the yard: but those of the slendrest skinne, do the soonest discend, and are lesse windy, and so of the contrary, those which are sower and tart, are of lesse heate then the sweet, and these

being washed in cold water, and eaten before meate, doe quench the heat in the liuer and stomacke. Bitter grapes are cold, and doe binde the belly, and repress the red choller and bloud : but those that are dry are temperate in heate, and nourish well, make no opilations as the date doth, although they are stronger, and nourish more. Pomgranates that are sweete, saith *Rasis*, coole not, but ingender windines, and thirst : yet supple the throat, but the sower cause a sharpnesse and gnawing in the stomack, & do ingender wind in the heart and liuer, yet they allay the red choller, and the heat of the bloud, repress feuers & vomiting. *Isacke* saith, that the Pomegranate

granat apples are more vsual
for medicines then meat: for
they giue but small nourish-
ment, although it bee good,
the Pomegranat apple doth
quench the sharpnesse of
humours, comforts the stom-
macke, and the iuice thereof
being dropped into the eies
of the sick of the iaundise,
it takes away the yellowes
from thence.

Cittrons, saith *Rasis*, whe-
ther they be sweet or sower,
do make a strong stomacke;
but especially the sower,
they bind the belly being ta-
ken before meat, but being
taken after meat, dissolue
and vnloose it, but the sower
are euer the most potent in
the operation therof. Peares,
according to *Gallen*, being
taken afore meate do bind,

but after meate, do dissolue. Peares that are very sweete, are not windy in all things; yet do they binde the belly, if not taken after meate: and being eaten, are soone expelled, and after the expulsion, their vertue is long retained. *Isacke* saith, that sweet Peares are temperate, especially if they bee eaten with the Todstooles, it takes away the toughnesse and makes them of a lighter digestion. The wilde Apples, according to *Rasis*, as aforesaid, are cold, and the more sower they are, the more stringent are they in deriuing the nature from thence, and do ingender a slimy substance in the mouth of the stomacke. *Auicen* saith, that sweet apples doe strengthen

then the heart: but beeing
baked help the appetite but
little, though some affirme
the contrary, the dayly eat-
ting thereof filles the veines
with heate. Peaches accor-
ding to *Auicen*, if they bee
ripe, are pleasing in the sto-
macke, and cause an appe-
tite to meate: and therefore
are not to be eatē after other
meate, because they corrupt
the same, but are to goe be-
fore meates, & those meates
especially, which are dry,
they are slow of digestion,
and are not perfectly good,
although of much nourish-
mēt. *Isack* saith, that the great
Peaches, if they be ripe, do
mollifie and loosen the bel-
ly, but the vnripe doe binde
it. The lesser Peaches are
good for the stomacke, and

do abstract from thence, all
facieties and loathing. Meds
lers, according to *Isacke*, are
cold and dry in the first de-
gree, and they doe streng-
then the stomacke, and ex-
pell the chollericke digesti-
on, and prouoke vomites
and vrine, but those are most
directory which are taken
afore meate, and do comfirt
the stomacke, not hurting
the sin owes therof. *Dioscoris*
des saith, there are many that
imagine they helpe the loa-
thing, being eaten in the
paine thereof. The Cit-
tron apple, *Auicen* saith, the
rind thereof be held in the
mouth, yeeldeth a good fa-
uour, the iuice thereof kil-
leth ring-wormes, the de-
coction thereof, causeth a
good colour in the face,
and

and fattens the body. Mulberries ripe and sweete, according to *Isacke*, doe moysten the belly, and soone depart the stomacke, and prouoke vrine, and being taken fasting in cold water, are very cooling, quench the thirst, and extinguish heat. Plums, saith *Isacke*, are of two sorts, white and blacke: the white are hard of digestion, and hurtfull to the stomacke. The blacke are moist, and subtile by nature, and much mollifie the belly, helpe the red choller: yet being taken often, hurt the stomacke, but before meate euer the lesse. Cherries, according to *Isacke*, are very conuertible, but ingender a grosse flegme & slimines in the concaue places of the liuer and spleene, and

therefore are the cause of
dayly feuers, and are bad all
manner of wayes: and there-
fore should be taken before
meat, they swim on the top,
the stomak being ful, & there
are soone turned into rotten-
nesse. The Almōd according
to *Rasis*, is temperate in heat,
and although it supples the
throate; yet is it heavy in the
stomacke, and doth remaine
long, there it opens the opi-
lations of the spleene, and al-
laies the heate of the vrine,
and being eaten with sugar,
doe increase sperme. Gar-
den parsley, saith *Isacke*,
eaten, openeth opilations,
prouokes vrine, bindes the
belly, hurts the diseased of
the falling sicknes, and wo-
men with child; wherupon it
comes oftentimes, women
with

with child, eating thereof,
breed wheales and push-
es, and impostumes in the
body of the child, neither
can we commend the vertue
of parsley, because it contras-
ries all the humours in euery
member, together in the sto-
macke, whence procedes
vomitting, the seed thereof
prouokes vrine more then
the branches. *Rasis* saith,
that parsley openeth opilati-
ons, causeth windinesse,
prouokes luxurie, and help
the taste in the mouth. Orage
or Attriplex, as saith *Rasis*,
is cold and moist, and doth
mollifie the belly, and nou-
rish well, and is good for
those that haue hotte li-
uers. *Plinius* saith, that by
them many diseases are in-
gendred, as wheales and
pushes,

pushes, and such like. Red carrets, according to *Rasis*, are hot and windy, and hard of digestion, and do adde a sharpnesse vnto the sperme, and prouokes vrine, and lust, and begets ill bloud. Beets, according to *Plinie*, are of two kindes, white & blacke, the blacke rootes being sodden in water, do cure the itch, and the iuice thereof doth help the giddinesse in the head, & allayes the singing in the eares, prouokes vrine, helps the paine in the teeth, stirreth lust, and is good against poyson.

Borage, according to *Cōstantine*, is hot and moist in the first degree, and purgeth the red choller and the heart ake; and likewise taken in wine, helps the red choller, and

and causeth mirth. The herb eaten raw, according to *Placeta*, begets good blood, the stalke, as saith *Rasis*, ingenders the blacke choller, begets fantasies and dreames: yet doth lenifie the brest & throte, and aslwageth drunkennesse, the broth thereof drunke without the herbe, looseth the belly, but the herbe eaten with the broth, bindeth it by the strange contrarietie; and therefore that the extremity may be tempered, let the first broth be cast away, and after boyle it with some thing that is fat. Onions as saith *Anicē*, being eaten with viniger, doe neither coole nor heate, nor cause thirst, but help the appetite, as saith *Dios.* and if the ioyce thereof be drop-
ped

ped into the nose, it purgeth the head exceedingly, and beeing rubbed with vinegar taketh away spots, prouokes sleepe, and mollifies the bel-
lie. Gourds, saith *Auicen*, pre-
uaile against choller, and are hurtfull, as saith *Dioscor.* for melancholy and phlegma-
ticke persons, the ioyce there
of beeing kept long in the
mouth, asswageth the tooth-
ake. Cummine is hot & dry,
according to *Rasis*, and help-
eth the digestion, dissolueth
windinesse, taken with vine-
gre staies the monthly terms
of women, and being taken
in drinke or annointed ther-
on, stoppeth the bleeding of
the nose, causeth palenes, and
the seed thereof being min-
gled with water and drunke,
cureth the gripings, & windi-
nesse

nes of meates, being boyled
with them, and being drunk
kils the wormes in the maw.
Fennall, as faith *Isacke*, and
the seede thereof, augmēteth
milke, helps the opilation of
the liuer, purge the raines &
the bladder, and breakes the
stone, and is forcible against
quotidian Agues, and being
taken with meate, helpe the
burning of the eies. *Isope*, as
faith *Rasis*, is hot, and being
much eaten dims the sight.
Bitter Almōds, according to
Isacke are hot and drie, in the
end of the secōd, do both ex-
tenuate & strēgthen the sto-
macke, and dissolue all flū-
mie & grosse humors, cleares
the brest and the lungs from
phlegmaticall humors, and
opens the opilations of the
liuer and the spleene. Nuts

A receipt
against
poyson.

according to *Isacke*, do turne
all chollericke & thicke hu-
mors that they finde in the
stomacke into choller it
selfe, & do cause an atching
and giddinesse in the head,
but that all hurt and il nature
may be taken from thē, they
ought to bee laid a whole
night in warme water, and
so to be clensed and moiste-
ned. *Dios.* saith, two nuts
with 2. drie figs, and 20. Rue
leaues, with a graine of salt,
being all beaten together &
eaten fasting, make a special
preservatiue against all poi-
son. *Filberds*, according to
Rasis, are lesse hot then small
nuts, but more heauier, and
they haue one special vertue
to helpe the pricking of
Scorpions. *Serapion* saith,
that *Filberds* being roasted &
eaten

eaten with a little pepper,
doth dry vp rumes. Chesnuts
according to *Constantine*, are
windie, and prouoke lust,
yeelding much nourishmēt,
but are hard of digestion, *I-
sacke* saith, they are to be ro-
sted, that their hard digesti-
on thereof may be taken a-
way, and the bodie more ex-
tenuated, and the heate and
drines of the brest tempera-
ted, and the difficultie of the
vrine dissolued. The walnut
saith *Isacke*, is vnobedient to
digestion, bindes the bellic,
and prouokes the vrine, and
somewhat doth nourish the
bodie being digested, & the
dust thereof being put into
the wombe, dryeth vp al the
putrifying humours flow-
ing from thence,

CHAP. 31.

Of sundry kindes of spices.

PEPPER, according to *Rasis*, as aforesaid, well digesteth our meate, and alaiſes the windines therein, & being very hot of it, heates the stomacke and the liuer, and hurts those exceedingly that haue hot bodies; especially in the summer. *Ginger* is hot and moist, and a digester of meate likewise, & is good for those of cold liuers and stomackes, it helps the rheum in the eies, according to *Anicem*, likewise helps the memory, dries vp the moistnes in the head and throte. *Setwel*, according to *Anicen*, is the triacle and quintescēse of all poison, *Constantine* saith,

saith, it dissolueth windines
in the bodie, and strengthens
the stomacke, stirs vp the ap-
petite, takes away the stinke
of garlick, beeing put into
the mouth, and *Macrobius*
saith, that it allaies the heate
and inflammation of wine.
Galingale, according to *Ani-
cen*, is hot and dry, resolues
windinesse, makes a good
smell in the mouth, pleaseth
the stomacke, and is a dige-
ster of meate, it easeth the
chollicke passion, prouokes
lust, and asswageth the paine
of the raines. Cloues, accor-
ding to *Anicen*, are hot and
dry in the third degree, and
makes a good smell in the
third degree of the bodie,
sharpens the sight, helpes
the paine in the stomacke &
the liuer. Cinamō, according
to

to *Rasis*, is hot and dry, and strengthens the stomacke & the liuer, and helps the digestion, expelles windinesse, openeth opilations, pro-uokes the mensters & vrine. Saffron, according to *Isacke*, is hot and dry in the first degree, strengthens the stomacke, opens the opilations of the liuer, helps the shortnes of winde, strengthens the weake members, *Rasis* saith, that there was a woman that laboured long in child-birth, and could not bring forth, and I gaue vnto her 3. i. of Saffron, and she presently deliuered, and I haue tried often this, and found it vnfallible, & being put into wine, and drunken therein, it exhillerateth the heart, & cheereeth the countenance,

tenace. *Plinie* in his 2. booke saith, he that first drinks *Sassafras* shall neuer feare to bee drunke, since they may bee remedied hereby. *Carrawaies*, according to *Constantine*, are hot and dry in the third degree, and dissolues windinesse, strengthen the stomacke, kill the wormes in the bellie, further digestion prouokes vrine.

CHAP. 32.

Of Sauces, as mustard, salt, vinegar, hunny, and oyle.

Mustard is hot and dry in the middle of the fourth degree, and dries vp the moisture of the head and the stomacke, and some say, that being drunken in the morning fasting, helpeth much

much the vnderstanding, & cleares the humors of the head, *Plinie* saith in his second Booke, being taken in viniger, it breaketh the stone. Salt, according to *Rasis*, is hot and dry, abstracteth all hurtful and moist humors from the meate, relisheth the taste, and sharpeneth the appetite, but being ouermuch taken, it dries the bodie, & hardens the blood, weakens the sight, & deminisheth sperm, breedeth the itch. Vinegre is cold and dry, and causeth leannes, deminisheth strength, dries vp sperme, strengthens the blacke choller, but weakens the red choller & blood, makes subtil the meates wherewith it is mingled. Huny, as saith *Isacke*, in his second Booke, is hot and dry

dry in the second degree, & through the pores of the bodie emptieth all ill humors & weakenes caused through the ill disposition or distemperature thereof, and cleanseth the vaines; and therefore is good for those that are cold and moist by nature, & especially for old men, but it is not good for men of hot bodies and natures: because it is changed into chollerick humors, but being changed in the heate of the blood, it makes it more hotter. Rawe hunny ingenders windines in those that eat it, encreaseth a bitternes in the brest, and a sharpnes at the heart, procures vomites & egestions. The oyle of the Oliues, saith *Plinie* in his fourth Booke, describing the nature there.

thereof, all bodies for the most part receiue some vigor and strength, the vertue thereof is to soft the belly, cleare the face, expel poison from the heart, allayeth windinesse, helpeth the eyesight, asswageth the paine of the head, and the burning of feuers. The oyle of nuts, saith *Rasis*, is very hot and binding, and indissoluble, & according to *Auisen*, helpes the shingles, or *S. Anthonies* fire, and the fistulaes in the corners of the eye. The oyle of Almonds, according to *Rasis*, is temperate, and easeth the brest and the lungs of many infirmities, as also the bladder and the raines; yet breedes a loathing in the stomacke, & descends slowly, according to *Dioscorides* it takes away

away the spots in the face, &
healeth all scarres of wounds,
that vsually remaines after
the cure, helps the dimmes
of the eies, and taketh a-
way the scurfe of the head.
The oyle of Poppy is adiud-
ged according to the nature
of the Poppy it selfe. And so
endeth the first Booke of the
natures of things which are
eaten and drunke at our Ta-
bles.

The end of the first
Booke.

F THE



THE SECOND
Booke, of the second
Course at the Philo-
sophers Banquet.



Having now dis-
coursed of the
vertue & nature
of those things
which are eaten and drunke
at our Tables: Now next,
we are to set downe the ma-
ners and conditions of those
that we may accompany at
our Tables. *Mac.* saith, that
nothing is more coniunctiue
or propper to wisdome,
thē the fitting of our speech
in time and place; and ther-
fore that the pallat may be
sea-

seasoned with the passing discourse from one thing to another. Wee will now discourse of Emperours, Kings and Potentates, applying their wise sayings and constant resolutions euer to our selues, the frugality of one, the parcimony and moderation of others, still drawing and applying euery best of their good to the profit, and vse, and instruction of our selues and others; and because wee are apt to admire, and loue to discourse, and heare the deedes and acts of our superiors; therefore first we will begin with Emperours.

CHAP. I.

Of Emperours.

ANd first of Emperours:
how some haue beene
exceeding frugall at their
Tables, as relateth *Suetonius*
of *Iulius Caesar* in his Booke
of the 12. *Cesars*, where he
saith, that *Iulius Caesar* was of
wine very sparing, as his ve-
ry enemies haue not denied,
about his meate indifferent,
as appeareth in his trauell
where he came into an Inne
to eate, and finding nothing
but certaine Greene herbes
and oyle, he fell to them ve-
ry eagerly, when others neg-
lected the same, to shew that
he neither dispised the sim-
plicity of the man, nor the
homes

homelineſſe of the meat. *Suetonius* further addeth, that he was of a very ſmall dyet for meate, and very ſparing in wine, drinking neuer at ſupper above thrice, neither dranke hee at any time but for neceſſitie; and ſometimes for his drinke would take bread ſopped into cold water, or the fruit or ioyce of cowcumbers, or the ioyce of an apple. It is ſaid in the gueſts of the Romanes, that *Augustus* was a ſmall man of meate: for a little bread, and a few ſmall fiſhes, or a fewe Greene figs, or a little cheeſe, would ſuffice him, and hee would feede in any place, or at any time, when his ſtomacke ſerued beſt. *Helimandus* of the institution of Princes, ſaith, that *Iulius Caſar*

cast his Baker into prison, because he brought him better bread then the rest of his Soldiers. When *Pomponius*, *Flaccus*, & *Piso* had continued Banqueting two daies & one night, in the excelsse and gluttony both of meates & drinckes, he tooke from the one the Prouince of *Syria*, whereof he was gouernour, and from the other the Stewardship of his house: for the hate that he bare therto. *Suetonius* reporteth that *Tiberius* the Emperour, was at first very orderate and ciuil, tracing the steps of his father: but afterwards became so gluttonous and daily a drinker, that of *Tiberius*, he was called *Biberius*, of *Claudio*, *Caldius*, of *Nero*, *Mero*. *Hegisippus* reporteth of *Vitellius*

tellins the Emperour in his fourth Booke of the destruction of Ierusalem, that whē he was fought & beset round about with his enemies; yet still he continued in his ravenous excesse of gluttony & drinking, euen to the very last howre, lest hee should loose the glory of his former shame, when in the end hee was pulled from his Banquet, slaine in the very middle of the Citie, at once both spewing and bleeding, pouring out his blood, as casting vp his gall; which if hee had longer liued, what with his varietie of luxurie, and copious gluttony, hee would haue wasted and consumed the whole Realmes of the Romane Empire. To conclude, he was slaine when he

had raigned 8. moneths and
5. daies, the price of which
time, Rome had long felt to
lye heauy vpon her.

CHAP. 2.

Of Kings.

FRONTINUS *Stratagemator*,
in his fourth Booke and
third Chapter, reporteth of
Alexander the King, that in
his iorneying and trauell,
would content himselfe with
a little bread or cold water,
again, in his fourth Booke
and seauenth chapter, he re-
porteth that in his tedious
and hot iourney through the
desarts of *Africa*, beeing op-
pressed with his whole army
with thirst: yet when one of
his soldiers brought him his
helmet full of water, he pou-
red

red it out in the sight of them all, to shew that hee would suffer & indure it with the.

Helimandus, as afore said, reporteth that when *Piso* had inuited *Romulus* to supper, where noting his continency in the refusing of wine, said vnto him, O *Romulus*! if all men would or could imitate thee in thy condition, wine would be cheaper, but it would, saith he, be dearer if euery man might drinke as freely as I may. *Vale.* reporteth in his 5. Booke and 6. chap. that *Alex.* the King, being driuen on a time by tempest in the winter season, happened to fall vpon the house of an old Macedonion soldier of his, who was now growne crooked & furrowed with age, and had taken

his seate hard by the fire
side. O saith he, behold the
subduing power of age, this
bodie haue I knowne able to
withstand the greatest vio-
lences of wethers or perse-
cutions that may fall vppon
man, these hands haue beene
able to weild the sword, and
could haue made way tho-
rough the thickest with their
vnrresistable potency, & are
they now palsied and vnable
to gripe, scarce to lift foode
to the head, shall I liue to be
so? The old man rising from
his seate to giue his place to
the King, with his owne
hands hee set him downe a-
gaine, full of compassion and
cōmisseration, it was then no
maruaile if they counted it
pleasure to serue so many
yeares vnder such a Cap-
taine,

taine, whose care extended
euen to the meanest in his
Camp, with as full a regard
as of himselfe. *Pyrrus* the
King being at a certain Ban-
quet among the *Tarentines*,
and hearing some dishono-
rable tearme vttered against
him, by some demaunded,
whereupon it was spoken, it
was answered, but that wine
was wanting, it had neuer
else been vttered, and being
vttered, was harmlesly ment,
and simply spoken, the con-
ceitednesse, simplicity and
mildnes of the answer al-
layed the anger of the King,
and turned it into a laughter,
then he commanded the *Tar-
rentines*, being sober to giue
thankes, and beeing drunke
to wish well.

CHAP. 3.

Of Princes.

P*Lutarch* to *Tyrianus* of the Institution of Princes saith, that *Plato* affirmes that when Gouernours oppresse their subiects, it is as if the head should oppresse the members of the body, whereof it partakes in equall damage it selfe: But when subiects oppresse their Superiours, it is even as if the pupill should assault his tutor, or should kil him with his own sword, in whose defence it was drawne. *Helimandus* in the Institution of Princes saith, that Princes should be like a Phisition, which should neuer vse sharpe remedies, but when the health desired,

can receiue no benifite with the application of things of easier nature, wherupon *Lucius* saith, that a Prince should be old in maners, learning & wisdom, though yong in yeares, and should in many things imitate the practise, the learned Physitions which sometimes cure our diseases, by the contrarietie of their accidents, as sometimes surfeits by abstinence, abstinence with refection, which sometimes assuage our grieffe with *Cauleres*, sometimes with *Fomentes*, wheruppon these verses are inserted.

(lox,

Sit Piger ad Penam Princeps ad Preuia ve.
Et Doleat quatuor Cogitur esse feror.

Ari-

Aristotle in his third booke of pollitickes, saith, he that would be gouerned by his owne vnderstanding, it seemes that he would controule both God & his lawes, he commandeth a man to beare rule, oftentimes commandeth a beast: for when rage and concupiscency beare rule, good men are many times slaine therewith: for which cause it is said the vnderstanding is a law, setting the appetite aside. *Vigeti*us de re *Military*, in his first book, first chapter, saith, it is fittest & most necessary that the Prince of all other should be learned: for the very streames shall be seene to shine vpon his subiects, and all men shall haue perfect & good example thereby:

by; and therefore Princes should wholly addict themselves to the study of wisdom.

CHAP. 4.
*Of the Bishops, of the
Gentiles.*

V *Alerius*, in his third booke and fifth chapter, reporteth the Bishop of *Oratus Pulnillus*, a Bishop that had built and consecrated a goodly and famous house, to the honour of *Iupiter*, & in the pronunciation of their solemne ceremonies, holding his hand vpon a post, he heard that his sonne was dead: yet notwithstanding, neuer remoued his hand from the post, nor changed his countenance, nor remoued from his exercise,

cise, least hee should shew himselfe more zealous in the nature of a father, then in his calling and duty to his prince. In like manner, *Zenophon*, being to execute the solemne Sacrifice, and having finished it, newes was brought him that his eldest sonne was slaine in the wars, when he forthwith at the report thereof, takes off his crowne, then further demanding how he dyed, it was answered that he died fighting valiantly : then tooke he the crowne againe and put it on his head at the hearing thereof, protesting that he tooke more content then of the honorable minde and valour, and report therof of his son, then in the bitternesse of his death he found greete. *Hie-*

ronimus contra Iouian. lib. 2.

Hemon, a Stoicke, doth there
set downe the liues and or-
ders of the auncient Priests
of Egypt, that they alwaies
remained in the Temple, all
worldly cares and busineses
set aside, in contemplating of
the nature of things, and mo-
tions of the Orbes and Pla-
nets. They neuer married,
or euer saw their children or
kindred, from that time that
they entred into that diuine
order. They abstained from
all flesh and wine, especial-
ly to auoid appetite and lust,
which ariseth chiefly out of
these things, they seldome
eate bread, but the oyle of
the Oliue they knew; yet
frequented it sparingly.
What should I speake of
fowles, when they shunned
the

The Philosophers

Chap. 4.

the egge and the milke, their neerenesse to the flesh, of which the one was as they said, but a ielly on the flesh, and the other bloud onely changed in the colour: a foot-stoole serued them for a pillow for their heades, fasting and hungering three dayes together, they continually vsed. *Aristotle.* 7. in his pollitickes, writeth, that these Priests had a care that those things which were about their goods, as the buildings, and such like, were beautified and kept cleane, & that nothing neere them should decay. Some were called princely Priests, some kingly, some prouosts, and some masters. Behold if the Bishops and Priests of the Gentiles, were so austere
in

in their religion, of so great abstinency and sanctity in their kind, what should bee the deuotion and feruency of Christians.

CHAP. 5.

Of the true Nobleman.

TVlly in his booke de *Senectute* reporteth of one *Seresfius*, a noble man of Athens, that reprehended the auarice and private respects of many great men in that kingdome, still vrging vnto them, that no man was born for himselfe so much as for the profit & good of his country and others; and therefore the rule and sentence, and euen nature it selfe, is peruerterd in those which so much derogated from thence. *Cecilius*

cilius Boldus de Nugis Philosophorum, reporteth of one *Epimundus*, who being raised by his desert and valour, into places of honour and dignity, was vbraided of some, for his ignobility and basenesse of birth, who answered, I reioyce saith he, that I haue risen of my selfe, but you may grieue that haue fallen by your selues, and so both of vs haue beene authors of our owne honour and dishonour. See, quoth he, how vniust you are, that being vitious of your selues; yet would attract the vertues of others in your behalves, and yet will not yeeld mee the desert of my owne. You enuy my honour, my labour, my innocency and my dangers, because

cause I haue gotten it by them. I deriue not my pettigrée from farre, neither was my honour heritary by succession. The ensignes and badges thereof, are my Quiuer, my pike, my helmet & banner, borne and worne with the charraeters and skarres vpon my flesh. *Albertus* vpon the first booke of *Ethicks*, reporteth that *Dioclesian* the Emperour, that so well gouerned the Common wealth, at first a shepheard, and elected euen from the flocke: and therefore he is the truly generous man, as saith *Seneca*, that naturally is borne vertuous euen from the beginning.

CHAP. 6.

Of Souldiers.

Valerius in his third booke & second chapter relateth of a famous Souldier of *Augustus Casars*, and one that had fought many battailes against *Anthony*, at last being betrayed by a wile was taken by his enemies, and sent to *Anthony* in *Alexandria*, and being brought before the king his enemy, hee asked whose souldier he was now, to whom this noble captaine answered, none but *Casars*, and being asked what he would doe to saue his life, answered that hee would draw his sword, and being asked if he would forsake *Cesar*, answered hee would

would die thereon rather then forsake his maister. The King noting his valour, constancy and true resolution, sent him backe againe ransomlesse and free to his maister, wishing that all his souldiers, had the like resolution. So hee saued his life in seeking to loose it: whereas he might haue lost it in seeking to saue it.

CHAP. 7.

Of Esquires.

V*Igetius* saith, that hee would haue none to the warres, but those that were resolute and valerous, and carelesse of death, and such as would take a pleasure and a glory therein: and I think
none

none more fit then the Rustike and swaines (saith hee) brought vp in labour and toile, which to digge breath out of the earth, and bread out of stones, hath endured the violence and persecution of the aire, in the sundriest kindes of extremities, hee which knowes not what life is, that neuer tasted of delicacy in dyet, the ease of rest, the pleasure of pleasure. That knowes not what it is to stretch his limmes vpon beds of downe, to fare deliciously, to cloath sumptuously: and in a word, which knowes no more of true life indeed, then the beast in the field, hee who stretches out the howers in the stretching out his sinewes, and is content to indure all labours, he
which

which beares off the heate,
and beares out the cold, such
are fit to be trained vp to the
warres, saith *Vigētius*, we see
the Romanes that conquē-
red the whole earth, to haue
done it no other way but
by the discipline of their
camps, and exercise of their
armes, and resolutenesse of
their men: for the vse, pra-
ctise and resolution thereof,
causeth a boldnes, and care-
lesenes: and therefore we see
that an expert and selected
band of men, though smal in
number, haue euer put a
multitude vndisciplined and
instructed to the slaughter.
Frontinus in his fourth book
and second chapter, writeth
how *Alexander*, King of
Macedon, when he was sent
out by his father, with a smal
G army

army of expert 'Etquires & Gentlemen, ouer-runne many kingdomes, and flew infinite numbers of his enemies.

CHAP. 8.

Of Pilosophers and Orators.

Architerentinus, in his fixt booke reporteth of *Aristuppus* a famous Philosopher, when being shipwracked on the sea, with the rest of his fellowes, where he had lost all that hee had on the waters, was cast a shore on the Island of Rhodes, and there finding some geometricall figures carved on a tree cryed out to his fellowes for ioy, let vs hope well: for I haue found the foote-steps
of

of men, and afterwards hee
got to the towne of Rhodes,
and there disputing in the
Vniuersities, with the Philo-
sophers, hee was enriched
with many giifts, with the
which he did not onely help
himselſe, but alſo the reſt of
his fellowes, both with
clothing and other neceſſa-
ries of life: And when they
were to depart into their
countries, they asked him
what they ſhould report at
home, to whom he anſwe-
red, that poſſeſſions, riches,
and moueables, muſt giue
place to liberall ſciences: for
when thoſe are throwne in-
to the ſea, deſtroyed by the
warres, or ſubieſt to any
kinde of fortune, that re-
maines in the boſome, and
will bring to the graue.

Plotinus, a famous Philosopher, was so addicted to the contemplation thereof, that hee chose out a solitary seat for himselfe, separated from the conuersation of men, despising all worldly riches, but seeking after true riches indeede. *Aristotle*, in his secret of secrets, saith: What so famous and memorised the kingdome of *Greece*, that their liues and acts, are so divulged euen throughout the whole world, but the diligence of the studious men, & honesty of the wisemen, & liberality of rich men: and because they loued wisdom and knowledge aboue all other things, *Aulus Gellius* reporteth, that amongst many other famous deedes, and excellent qualities of *Philip*, the
the

the father of *Alexander*, king of *Macedon*, that he was carefull to haue his sonne wel instructed in learning and knowledge; and therefore sent him to *Aristotle* the Philosopher, a man of infinite learning and knowledge, to be instructed and taught.

CHAP. 9.

Of Physitions.

I *Sidorus* saith, that the art of Physicke was first inuented and found out by *Aspollo*, and practised among the Grecians; yet afterwards forbidden and concealed; but by *Esculapius* againe discovered and made manifest: for the which presumption and offence, he was flaine.

with a thunderbolt, and so was the art and author destroyed at once, and so from thence lay concealed for the space of, 500. yeares, even to the time of *Anaxersis*, the king of the Persians. At the end of which time, *Hipocratis* the sonne of *Asclepius*, brought it to light. *Valerius* reporteth of *Alexander*, king of the *Macedonians*, who when he was sick at *Tharsus*, had a potion tempered, and given him into his hand by one *Phillip*, which was both an Earle and a Physition vnto him, when presently came cautionary letters to the king, that he should beware of *Phillips* potion: for that he was corrupted by *Dartias* to poison him, which when he had read, without any delay, he dranke

dranke vp the potion, and then gaue *Phillip* the letters to read : for the which constant resolution and opinion of his friend, he receiued an immortall reward from the Goddes, and loue frō his subiects, where on the other side, *Q. Curtius* recites in the history of *Alexander*, returning to Babylon, and there being giuē to pleasure and ease for certaine dayes, he instituted a solemne banquet, which continued certaine daies and nights, in great mirth and solemnity, which banquet being ended, a Physician of *Thrace* making another great banquet, inuited him and all his followers, when being drinking of his bowles, euen in the middle of his draught and

King A.
lexander
poysoned,

pleasure, he groined as if hee had beene slaine, when they cōterfeiting the cause of his grieffe, would take no notice thereon. So the end of this banquet was the death of the king, the Author of the treachery, and he that gaue him the poyson, was *Antipater*, one of his captaines, who succeeded him in his kingdome, and so *Alexander* ended his life by poyson in the tweluth yeare of his raigne.

CHAP. 10.

of young men.

M*etrobis* reporteth of *one Papirius*, that whē he was but a boy, he would come to the court with his father, being a Senator, and
when

when hee came home, his mother would question him what his father had done there. The boy would answer her that he must keepe counsell of those things that were done in the Court: whereupon shee threatned him to beate him with rods, or otherwise force him, vnlesse he would disclose it vnto her. The boy willing to satisfie his mother, yet to keepe the counsell of his father, told her that they were about a decree in the Court, that euery husband should either haue two wiues, or euery woman two husbands, and the next sitting it was to be concluded & resolved in Court: which when the mother heard, she immediately went and related it to the

rest of the wiues and Ladies
of the citty, and they with a
joynt consent as a matter
neerely concerned them, all
came to the Court the next
day, and there craued that it
would please them to decree
euery woman might haue
two husbands, but not euery
husband two wiues. The
Senate wondring hereat, not
knowing whence it proceed-
ed, vntill the boy ouer-
come with feare and perswa-
sion, told them what he had
passed to his mother, in her
importunacy with him. The
Senate commending the
wit & descretiō of the youth
gaue him free admittāce in-
to the court but excluded al
other of like yeares, as held
not of his capability, *Mantis-
us Torquatus*, as saith *Valerius*

at first was so dull and vn-
capable of vnderstanding, that
he was adiudged and repu-
ted by his father, as one that
would be vnprofitable to the
common wealth, and there-
fore was sent into the coun-
try to bee trained vp in a
country domesticall life, and
seuered from the Court: yet
afterwards hee became so
pregnant and valorous both
in minde and bodie, that hee
deliuered his father and the
whole country from ruine
& danger: Fortune it seemes
would dim his expectation
in the beginning, to make
his honour and performāce
in the end more bright, *Scipio Africanus*, he which see-
med to bee borne with the
whole consent of the gods,
as the man for a patterne of
ver-

vertue above all other : yet
in his youth he was accessary
to the error of his years,
that he followed the whole
sway and stray of youth, on-
ly setting luxurie aside.

CHAP. II.

Of old men.

P*ompeius Trogus, lib. 2. re-*
lateth when *Alexander*
went to warres, he choose
not yong men, nor strong
men, but old men, and such
hee called the Fathers of
Warre, affirming in the
choice of these, hee chose
not, as he thought are soldiers;
but masters of armes,
men of experience, so like-
wise he would haue no man
leader of a Company that
was not aged 60, and being
so

so directed and furnished
with the experience of age
and time, hee alwaies hoped
for victore. *Valerius* writeth,
that youth gaue so much ho-
nour to age in those daies, &
if they were their common
fathers. *Iosephus* in his *Antiq-
uities* saith, no man makes
scruple of the trueth of those
things which are stamped
with the seale of Antiquity:
so God hath giuen a long
life to Astronomy and Geo-
metry, which otherwise
could not bee learned. We
reade in the *Chronicles* a-
bout the yeare of our Lord
1129. that *Iohannes de Tem-
poribus*, that was an Esquire
to *Charles* the Great, and a-
ged at his death; yet liued
61. yeares after. *Papias* in
the beginning of the *Romane*
Histo-

vertue aboue all other : yet in his youth he was accessary to the error of his years, that he followed the whole sway and stray of youth, only setting luxurie aside.

CHAP. II.

Of old men.

P*ompeius Trogus, lib. 2. relateth when Alexander went to warres, he choose not yong men, nor strong men, but old men, and such hee called the Fathers of Warre, affirming in the choice of these, hee chose not, as he thought are soldiers; but masters of armes, men of experience, so likewise he would haue no man leader of a Company that was not aged 60, and being so*

so directed and furnished with the experience of age and time, hee alwaies hoped for victore. *Valerius* writeth, that youth gaue so much honour to age in those daies, & if they were their common fathers. *Iosephus* in his *Antiquities* saith, no man makes scruple of the trueth of those things which are stamped with the seale of Antiquity: so God hath giuen a long life to Astronomy and Geometry, which otherwise could not bee learned. We reade in the *Chronicles* about the yeare of our Lord 1129. that *Iohannes de Temporibus*, that was an Esquire to *Charles* the Great, and aged at his death; yet liued 61. yeares after. *Papias* in the beginning of the *Romane* Histo-

History, writeth that *Romulus* that built the Cittie of *Rome*, and called it after his owne name, chose one hundred of the Senators, most graue in yeares and experience, by whose counsell he did all things, which Senators for their age, grauity & care, he called Fathers.

CHAP. 12.

Of Handicrafts.

Aristotle in his Booke of the *Secrets of Secrets*, relateth of a King of the Indies that had a sonne that he was very carefull to haue instructed and brought vp in learning and knowledge, and to that end, sent him farre and neare with great pomp and magnificence, as was fit
for

for the sonne of such a Father: but the diligence of his father profited him nothing, for the childe could not bēd nor conforme himselfe to any thing but to some mechanicall art or profession. The King beeing troubled in minde, called together all the wise men of his country, and they all agreed in this opinion & consent, that the nature of the childe was against it. In like manner a certaine weauer begot a sonne, which by diuerse presagements foreshewed, that he was like to be some wise Councillor and Courtier, & one like to deserue the fauor of the King. and when his Parents would haue instructed him in his owne art, or in diuerse other mechanicall trades,

*Macrob,
catur.*

trades, he could by no means learne any thing thereof, neither by beating or any other kinde of inforcement: but he addicted himselfe to learned men, Philosophers and such like, and to the study of Arts and Sciences, to the motions of the planets and the gouernements of Kings, and so in the end became a counselor to the King, *Augustus* returning from the warres with victory, a poore man met him, presenting a crow that hee had taught to speake, which saluted the King with *Cesar* a noble Conqueror, another brought a Parrat, & a third a Pye, and all saluted him in like maner, and hee commanded them all to be bought, and their teachers well rewarded, which seeing a

a poore cobbler would needs take vpon him to teach another crowe the like, which with the expence of much victuals and labour came to no perfection, which the poore man noting, would in his despaire and passion oftentimes say, All our cost and labour is lost, which words with the often hearing and recitall thereof, the Crowe learned to speak: afterwards bringing her to the Emperour, he answered, friend, I haue at home salutors enough of that kind already, the Crow being mindfull of her old garbe, presently replies, All our labour is lost: whereat *Cesar* laughing, commanded her to bee bought. Likewise it is read in the Chronicles of the sonne of a
cer-

The Philosophers

Chap. 13.

certaine Carpenter, which
beeing vnlearned, carued
these words vpon a speare
of his fathers, *Dominabor a
mari vsque admare*, I shall
rule frō sea to sea, the which
words a Priest hapened to
read, and hearing that the
boy was vnlearned, gaue him
councell to followe the
schooles, which he did, and
afterwards became to bee
Pope Gregory.

CHAP. 13.

Of friends and friendship.

Valerius in his 4. Booke
and 4. Chapter, relas
teth of *Hammon* and *Sinciat*
2. friends, that had so com
bined & knit together them
selues in amity, friendship &
loue, that when *Dionysius* the
tye

tyrant would execute the one of them for some fact or malice conceiued against him; yet hauing got so much respite from death of the Tyrant, that he might go home to his house to dispose & set in order all things before his death, the other was contēt to bee his pledge for his returne, the day assign'd came, yet returned not the party, whē euery man condemned the folly & simplicity of his pledge; yet notwithstanding doubted hee nothing of the constancy of his friend: but now the very howre & minute appointed being come, returnes the other to the great wonder & amasement of all men, preparing himselfe for death. The Tyrant admiring and wondring at the

*Tully de
amicitia.*

the resolution and constancy of them both, remitted his death and punishment, and withall desired that hee might be admitted as a third, into the bond of their friendship; when *Pretotius* resisted the desire of his friend, saying: What neede haue I of thy friendship? Hee answered, Nay, rather, what need haue I of thine, if thou wouldest haue mee doe those things which are vn honest for thee? *Tarquinius* for rauishment of *Lucrece*, being driuen out of his countrey, first called to minde the remembrance of his friends and foes, saying, He was most sorry, that hee should not be able to requite

*Seneca de
Clementia.*

the one, nor repay the other. *Arthes.* the Philosopher, had a friend that was both poore & sicke,

licke, yet one that for shamefastnesse concealed both, which the Philosopher noting, knew that was not the way to bee releiued: therefore tooke he a bagge of monie, and put it vnder the pillow, the other not knowing thereof, that vnprofitable shamefastnesse set a side, it should rather bee thought that he had found that he desired, then that he had receiued that he required.

CHAP. 14.

Of Kindsfolke.

Valerius in his 1. Booke and 1. Chapter, setteth downe an ancient custome, that was amongst the Heathen, once a yeare to make a feast, to which were inuited none

(nor any suffered to come) but the kindred or alliance of one generation or stocke: where among themselves was decided all controuersies and complaints whatsoever, to the perpetuall preservation of amitie and friendship amongst them.

When *Decius* the Emperour would haue resigned to his sonne *Deicius* the imperial Diadem, he refused, saying; I feare that when I am made Emperour, I shall forget to be a sonne: therefore let my father gouerne my Empire, let it bee my part to submit my selfe to his government.

A certaine woman beeing condemned to death, was by the Prætor cast into prison to a murtherer, to be slaughtered by him there; which some-

something relenting & pausing there vpon, being moued with some pittie, did not instantly accomplish it, but deferred the time, suffering none to come to her but her daughter (whom hee euer searched that shee brought nothing to her) thinking thereby he might famish her to death. In the ende, many dayes were past, and he wondering that shee did not die, found that with the milke of her daughters brestes, which she sucked at her (repairing to her) she liued, and was re-
leiued: which newnesse of the fact, and the naturall vnnaturall preservation of her, being brought before the Councell, and admired at, they pardoned her life: what doth not necessitie deuise?
what

what more vnaccustomed,
thē the mother to be fed with
the brest of the daughter?
One would thinke this to bee
against the law of nature, but
that indeed it is nature it selfe
that binds vs to the loue of
our parents.

CHAP. 15.

Of wicked women.

Orosius.
lib. 1.

After the death of *Ninus*
king of *Assiria*, *Semiramis*
his wife succeeded in the
Kingdome, suppressing 42.
yeares the citie, with slaugh-
ter and luxurie; this woman
burning in lust, and thirsting
after blood, amongst many
incestuous acts & slaughters,
when shee had tyred others
and wearied her selfe, shee
committed incest with her
owne

owne sonne, and afterward sought to couer her priuate shame, with a generall wickednesse and refuge; commanding that betweene parents and children, no reuerence nor ceremonie was to be vsed: that marriage should bee vnnecessarie, and euery one should take whom hee best liked freely to vse. The wife of *Sylla* was openly vnchast. *Pompey*, the great conqueror of the world, had a woman infected with this sinne. *Cato* the Censor had a wife but of meane birth; yet incontinent & proud, which no man would haue thought could haue happened to *Cato*.

*Hieron.
contra.
Ioniand.*

Iustinus.

Grippus the sonne of *Demetrius*, hauing with great danger and perill deliuered

H and

and defended his countrey
and kingdome, and escaping
dangers abroad, was sought
to bee intrapped by his mo-
ther at home; which for her
vnnaturall ambition and de-
sire to raigne, had made away
her other sonne, setting aside
all motherly pietie: and to
that end had brought a cup
of poison to present him, in
recompence of all his perill
and danger: *Grippus* suspe-
cting the impietie of his mo-
ther, commanded her to
drinke, the which shee refu-
sed not, but dranke thereof,
and was poisoned.

CHAP. 16.

Of married women, or
Wives.

Iulia the wife of Pompey the great, and daughter of Caesar, when she saw her husband come out of the field with his garments all sprinkled with blood, she fell into such an agony and feare, lest any danger had befallen him, that she presently fell from her selfe, and into labour, and was vntimely deliuered of her conception, with great greefe & sorrow, and the losse of the world. When Hamellius was observed of some woman, that hee kissed, for his stincking breath, hee asked his wife why she told him not of it.

who answered I should so haue done; but that I thought all mens mouthes & breath had beene of that smell: therefore it was very like that her mouth neuer came so neere other mans as to discern. *Emitia* the wife of *Africanus* was of so great charitie and patience, that whē she knew her husband had offended with her maid; yet she contained her selfe beyond measure to him, both in fidelity and loue, not answering his expectation with the furie & frowardnes of a woman: but iealous to wrong so great a husband as *Africanus*, either in word or action, and further, to shew her selfe not hatefull where her husband had loued, after his death she gaue her in mariage, shewing
ing

ing her loue beyond his death, when *Sulpitia* was withheld by her mother *Maria*, lest she should followe her husband. *Lentulus* beeing banished into Italie, notwithstanding she could not be retained, but that she got out in her vsuall attire with two of her maids, and two seruants, and came vnto him secretly, refusing not to banish her selfe to enioy his presence and person.

CHAP. 17.
Of good Widowes.

M*Acrobins* saith, that *Vi-* Satur. 20.
dua, a widow, comes
of *Diuisa*, or as one would
more properly say, *à viro* *Valerius*
Diuisa, diuided, or deuided *Tibi. cap. 1.*
from a man, amongst the an-

ciēt women of old, that were cōtented with one husband, & one matrimony, they were honored with the crowne of chastity; but the experience of many marriages, hath much increased the suspicion of intemperance and inconsistency. The daughter of *Marcus Cato*, when she had bewailed the death of her husband a moneth together, shee was asked of other of her friends, which day should haue her last teare, she answered, the last day of her life: And when others of her kinds-folkes perswaded her to marry another husband, being that she was young of yeares and beautifull. No quoth she, I will neuer do it: for if I should meete with a good husband,

as

as I had before, I shall feare
to loose him : and if I should
meete with a bad one, what
neede haue I of a bad one af-
ter a good one. In like ma-
ner of *Porcia*, when one pers-
swaded her after the death
of her husband to marry a-
gaine. She answered, a hap-
py and chaste matron neuer
marries but once. In like
manner *Valeria* hauing lost
her husband, would marrie
no other, and being asked
the reason, she answered that
her husband liued alwaies to
her. In like manne of *Ar-
themisia*, the wife of *Mausoll*,
King of *Carnith*, that among
many other of her commen-
dations, this is a principall,
that after her husband was
dead, shee still remembred
him, as if he were aliue, and

built for his honour and remembrance a Sepulcher of wondrous beauty and cost, the like whereof was not to be found.

CHAP. 18.

Of Virgins.

H*Ieron, contra Iovin.*
 What honor the people of Rome, ever attributed to their Virgins, appeared, because their Consuls and Emperours, and those that triumphed in their Chariots of honour, after their victory, and every degree and dignity yeelded way & reuerence to them. In like manner, *Nicanor* having gotten the victory of *Thebs*, was so overcome with the loue of a captiued virgin, whose voluntary

luntary imbraces in marriage, he so desired, which of few would haue beene refused; yet in her it found no admission, which forced him to complaine that there was more captiuitie in the eyes of such a virgin, then in the strength of a Kingdome, when her louer a king wept and lamented ouer her selfe-slaughtered body.

Turcia, a vestall virgin, being defamed with the losse of her chastity; in the acknowledgement of her innocency she tooke a riddle, beseeching the Goddesse, that if shee touched her Sacrifices with a chaste hand, command that it may bee possible for me to fetch water out of *Tyber* with this siue, and carry it into thy

H^s house

house, the which was done,
and she cleared of her sus-
pition.

Claudia, a vastall virgin,
had in the suspicion likewise
of a dishonour, and hauing
fastened an Image in the
house of *Mars*, neere vnto
Tyber, to proue her chastity,
it is reported with her girdle
that she drew a ship, that ma-
ny millions of men could
not remoue from the place.
And so these are the kindes
of men, to the which all
things may bee brought,
wherewith we may be asso-
ciated at our tables.

The end of the second
Booke.

THE



THE THIRD
 Booke, and third
 course serued vp to the
 Table at the Philoso-
phers Banquet.



Having now spo-
 ken of the man-
 ners and conditi-
 ons of those that
 we may accom-
 pany at our Tables. Now
 thirdly it remaines that wee
 propose briefly certaine Ta-
 ble questions, with their re-
 solutions, for the exercise of
 our wits, which many times
 imploying the minde in the
 search hereof, keepes in
 those things which other-
 wise

wise the heate of our blouds,
and aptnesse of our natures,
are ready to let out against
our selues : & therefore such
passions are to bee bridled
with a premeditated instru-
ction, least they afterwards
redound to our detriment &
losse. To that end I haue
thought it necessary to set
downe certaine easie questi-
ons, yet pertinēt to the time
and place, supposing that
nothing can bee more pleas-
ant or profitable, neither to
our selues nor others, then
the delight and recreation
that ariseth from thence.

QVES

QUESTION. I.

Whether ayre be more necessary to life, then meat.

Therefore it is first demanded whether ayre or meate be most necessary to life, and it seemes that meate is; because that is thought most necessary to the body, that restores what it hath lost, or that makes a member, or a part of a member; but meate is of this nature, according to *Anicem*, & therefore most necessary. But *Constantine* is of the contrary opinion, that saith that ayre is more necessary to the body, prouing it thus. Life consists in naturall heate, because naturall heate is the beginning of life: therefore that

that which tempers naturall heate, & preserves it in temper, is the most necessary, but ayre drawne in by the breath is of this kind: And therefore if one come out but from prison, the first thing he feels, is a good ayre, and afterwards meate & drinke. To reason vpon the contrary, it is said, that life consists in both, in one by the restoration of a member lost, and conservation of the members, and so farre this is very necessary, but the nutriment of the naturall heate, that is, the originall of life, immediately is caused from the qualities of the aire, & therefore the ayre, because it immediately respecteth life, is the more necessary to the conservation of life.

QUESTION. 2.

*Whether be more necessary to
life, meate or drinke.*

SEcondly is demaunded
whether to life bee more
necessary, meate or drinke,
and it is answered that meat,
because that is the more ne-
cessary that restores a mem-
ber, then that which but con-
uayes the meat, and disper-
ses it in the body, but meate
is ordained to restore the
members. But drinke for
the delation of the meate
through the members, *ergo*,
&c. But that Drinke is both
more, and more earnestly
desired then meate, the rea-
son is, because drinke cooles
the burning of the naturall
heate: and therefore is more
neces-

Quest. 3. *The Philosophers*

necessary to life then meate
as is the aire. Drinke hath
these two properties, the one
that it disperſes the meate to
the members : and therein
meate is more neceſſary then
drinke. But ſecondly, drinke
mittigates and tempers the
naturall heat, and keepes it
in temper, which otherwiſe
would dry and cauſe death :
and therefore is more neceſ-
ſary then meate. And there-
fore any creature liues lon-
ger without meate then with-
out drinke.

QUEST. 3.
*Whether euill meate, or euill
aire hurt the body the more.*

THirdly, it is demaunded
whether euill aire, or euill
meate hurt the body the
more,

more, it is answered simply, that euill aire: Because euill aire more hurts the hart, that is the fountaine of heate and life, and then are we to distinguish that one thing hurteth more generally then another. First, because it immediately toucheth a noble member, but the other not so. Secondly, because it changeth more often and cannot bee shunned. Thirdly, because it more suddenly effecteth. And these three manner of wayes euill aire hurteth more then euill meate. It toucheth a noble member, and is more often drawne in, and effecteth more suddenly. But lastly, euill meate hurts something the more, because it makes a more stronger impression: And because it remains

maines longer in the body,
and cleaues faster to the mē-
bers, and by this meanes euill
meates hurt more then euill
aire, hauing most time and
meanes thereunto.

QUEST. 4.

*Whether sleepe or meate bee
more necessary to the body,
And whether use of ill meate
may be ingendred good blood.*

TO the first we aunswer,
that body is more de-
cayed by the losse of meate
then sleepe, and that meate is
more necessary then sleepe.
The reason is, because sleepe
restoreth not that which is
lost: neither remoueth the ac-
tion of naturall heate from
the moyst substance, the wa-
sting whereof causeth death,

as meat doth : and therefore is the more necessary. Next is demanded, whether out of ill meate may bee ingendred good blood, which is answered according to *Haly*, that out of ill meate may bee ingendred good blood: The reason whereof is, because good meate may be ill digested, and so an ill blood proceed thereupon. And contrarily, ill meate may be well digested, and so from thence raise a good blood: from the which we must obserue that in meate there is a double nature, & vpon the strength of the digestion furthered by the edge of the Appetite, doth the successe of the digestion consist.

QUEST. 5.

*Whether we may walke or sleep
presently after meate.*

NEXT is demanded whether after meat, we may presently walke. To the which is answered, that there is a double kind of motion: the one is more then motion, and may be called labor, and not here prescribed for wholsome nor vsable: The other kind of motion is an easie passing and stirring of the body, and hereby the meats are pressed down to the bottome of the stomocke, causing a digestion more easie & absolute, and this manner of walking is commended: next is demanded, whether after meate, immediat sleepe may be

be tollerated; to which is answered, that the stomacke being full desireth a more open action and vent, which sleepe insuing hereupon sealeth vp, which thereby causeth an inordinate heate in the stomacke, whereby the meates become hardned and baked, as breade that is burned in an Ouen, beeing ouer hotte without vent, whereupon doeth insue Rheumes and other diseases in the head; and therefore sleepe is to bee prolonged after meate, that the meate may the better bee digested.

Q V E S T.

QUESTION. 6.

Why in omitting our hawre accustomed, we loose our appetite, &c.

Whether after meate, the body be more cold or hot, &c.

Whether fasting more hurts the Chollerick or Phlegmatick,

IT first is demanded how the appetite becomes lost in omitting the vsuall howre of our accustome? it is answered, because the stomack being hungry for want of meate to worke vpon, it attracts ill humors from euery part of the body, and of them doth it feede, and is fantastically satisfied; and therefore desireth not more: wherefore we are taught in this case to drinke a draught of

of warme water, and so to re-
nue the appetite again. Next
is demanded, whether the
body is found to bee hotter
before, or after meate? to
which is answered, that is ve-
ry apparent to the body to
be more hot after meat then
before, both in quantity and
quality, as saith *Gallen*. Next
is demanded, whether fa-
sting more hurteth the chol-
lericke or the phlegmaticke
man? to the which is answ-
red, the chollericke: because
the heate is more strong in
the chollericke stomacke,
then in the phlegmaticke, &
therefore wastes more, and
desires the more: besides,
phlegme may be conuerted
into blood, but choller not,
and so the phlegmatick man
hath within him matter for
blood,

*Lib. de sum-
ma. Medi-
cina.*

blood, by the which the appetite may the better be satisfied: but the chollericke man hath not that matter in him; and therefore hunger is the hardlier borne and indured of the chollericke, then of the phlegmaticke.

QVES. 7.

*Why some desire much that are satisfied with a little, &c.
Whether choller doth nourish the body or not.*

TO the first propositiō is answered, that some that desire much, are satisfied with a little, the reason and answer thereto, is the great heate of the stomacke, and straitnesse of the pores, because the hot stomacke desireth much: but the strait pores

pores receiue but little, and contrary, some other that desire little, yet are not satisfied, but with much, comes by reason of a cold and large stomacke, because the coldness thereof desireth little: but the largenesse thereof containeth much. Next is demanded, whether choller nourisheth the body or not? It is answered, that although *Gallen* and *Isacke* say that it doth not, because onely blood nourisheth: yet *Auicenn* is of opinion, that choller likewise nourisheth, yet of both their opinions, thus I resolve. That there is a choller which lies at the bottome of the gall, and this nourisheth not, and there is another necessary choller which runneth amongst the blood,

I and

and this nourisheth the cholericke members, as the blood doth the sanguine.

QVES. 8.

Whether the strong or the weak stomacke indures the longest fast.

Whether those of small diets, longer can endure hunger, then those of more ample.

Why those that eat most greedily are soonest satisfied.

NEXT is demanded, whether a strong stomacke, or a weake, can endure the longest fast? It is answered, that the strong stomacke, although it more desireth meat, yet it can indure more hunger then the weake, and contrarily, the weake lesse desires, and yet lesse can forbear it. Next is demanded, whes

whether those that haue accustomed themselves to eat much, can longer forbear eating then those of more sparing diets? It is answered, that hee which hath accustomed himselfe to eat much, because by the abundance of former repletion, the lesse heate remaineth to him: and therefore can hee indure fasting the longer, and so of the contrary. Next is demanded, why those that eat most greedily, are soonest satisfied? which is answered, that in their greedines, they draw in much aire by their much and often breathing, which filleth the veines, and taketh away the stomacke.

QVES. 9.
*Why we can hold hotter meats
 in our mouthes, then in our
 hands.*

*Why the hungry drinke, their
 hunger is allayed, but if the
 thirstie eate, their thirst is
 not quenched.*

First it is demanded, why
 wee can indure hotter
 meate in our mouthes, then
 we can hold in our hands?
 to the which is answered,
 that the inward heat which
 is in the bodie, is the most
 perpetuall and vehement: &
 therefore whatsoeuer is hot
 and applyed thereunto, is
 weakned by the greater heat
 within, and therefore seemes
 the lesse being brought into
 the greater: but the hand can
 hold

hold no hot thing, beeing helped with no propper heat. Next is demanded, why if the hungry drinke, their hunger is abated: but if the thirsty eate, their thirst is not quenched, to the which is answered, that the drinke being taken, immediately runs into all the parts of the body, and filleth the veines; but meate beeing more grosser, hath not that sodaine dispersion: and therefore hath not that certaine effect, but it sups vp all humor and moisture that it finds in the way, and therefore the more augmenteth thirst.

The Philosophers ●

QUESTION. 10.

Whether those that fast long indure more hunger or thirst. Why there is a more delight when the thirst is suppressed by drink, then when hunger is taken away by meate.

OF the first it is resolved thus, because naturall heate continually worketh vpon the humors of the body for nourishment, and so consumeth it vp, and this is experienced vpon children, which in their yong yeares through their vehemēt heat doe eate more and more often then the more aged, and contrarily in old men, we see that they more easily indure fasting through the defect of their naturall heate then children: and likewise wee
see

see in men of middle age, if their naturall heat be stirred vp with any exercise, they more strongly desire meate then otherwise they should: therefore if the heate bee alwaies in operation, desire, & working, drinke is the proper temperer thereof, and as when wee fast, meates are sought of the body, cheefely as the sustenance thereof, so doth the heate require hers; likewise which beeing receiued, the whole body is recreated & exhilarated therewith, and made more patiently to expect the solidity of meates that insue. Next is demanded, why the body is more delighted when the thirst is quenched by drinke then when hunger suppressed by meate? whereto wee an-

fiwere, because drinke is the more peircing, and at once spreadeth it selfe into the body and stomacke, making in all the parts a ioynt and sensible delight, but the meat is slowly dispersed, and therefore the delectation thereof is much deminished.

QVÆS. II.

Whether those that haue hotte stomacks are satisfied with a little drinke.

Whether water doe more allay the thirst then wine.

HERE is demanded, whether those that thirst, & haue drie stomacks are sufficed with a little drinke? to the which is answered, according to *Gallen*, that those that haue dry stomacks doe
the

the soonest thirst, and they are satisfied with the least drinke, the reason whereof may be thus giuen; that whē all the members doe equally partake, the stomacke is made then of the least capacity, because euery member beareth his owne burthen: but when the stomacke it selfe is onely dry, although it thirst exceedingly, yet is it satisfied with little drinke, because it is contained only in it selfe, whereas for the most part, the lesse sensible thirst dispersed in the body, though of lesse motion, yet of more acceptance and receiuing, and remaineth longer satisfied, whereas the mouth of the stomacke is quickly dry, & quickly cooled.

Gal. de
Simplici
Medina

Next is demaunded whether water quencheth the thirst more then wine: to the which wee answere, as it may be gathered out of the sayings of *Gallen*, thirst is ingendered two manner of wayes; one by fasting, the other out of the heat & driness of the heart, and that which is caused by the emptinesse of the members, is most extinguished by wine, which is both meat & drink: and for such a thirst is not extinguished but by drinke onely, which can restore to that which is lost; and of this nature is wine: and therefore wine most quencheth that thirst.

But that thirst which is caused out of the heate and driness of the heart, is double:

ble: the one arising meerely out of heat, and that is allayed by something cold, as vinegar, or such like, the other caused out of drinesse, and this is quenched by things that are moyst: some haue their beginning from the stomacke, some from the lungs, some from other parts more remote, that which ariseth from the longes, is suppress by the attraction of a cold ayre, but that which ariseth from the stomack and other parts neere adioyning, is quenched by cold water, but that which procedes from members more remote, is extinguished by water hauing something that is subtile mixed therewithall, to make it more percing, of which nature is vinegar: for water of
it

it selfe is slow in action: and therefore hath need of some commixtion that is subtile in his owne kinde, and therefore let vineger bee added thereunto.

QUEST. 12.

*Of things hurtfull, after
meate.*

Amongst those things that are hurtfull after meate, it is first demaunded from whence ariseth the belching of the stomacke: and to this is answered, according to *Gallen* (as aforesaid) that the bitternesse and belching thereof, is caused by the shutting vp of the heat, and straightning the passages that should bring in the ayre: for heat is the very originall of bitternes in the stomacke,
but

but yet not euery heate, but that which begins to digest, and then is hindred: and this defect is chiefly induced by hindring and excluding of the cold. Secondly, it is demanded, why presently after the meat receiued, this bitterness is not felt in the stomach? It is answered, that meats in the beginning remaine in their owne nature, as if they were without vs, and therefore as yet cannot this bitterness be ingendered; but when as the naturall heate beginneth to digest them, and therevpon followeth an indigestion, and then the bitterness followeth this, and therefore is not perceiued presently. Thirdly, it is demanded why this bitterness, more hapneth to those that sleepe,

leepe, then to those that wake? It is answered, that by sleepe the meates are hindered, that they cannot descend presently into the bottome of the stomacke, where the digestion is made, but remaine in the mouth of the stomacke, and there swimming on the toppe doe cause windinesse: but being wake a man walketh, and so the meats are depressed, and sent downe to the bottome of the stomacke, where the digestion is of most force, which withstands the cause of bitterness and belching.

Next is demanded, why wine, being hot in nature, should not produce diseases of like effects, but cold, it is answered, that wine brings not the disease, vnlesse in over-

uer-

uercharging the braine and
nerues, but repletions fol-
low indigestions, and indi-
gestion causeth cold diseases:
and therefore wine produ-
ceth no other but cold disea-
ses. Next is demanded whe-
ther sicke persons may eat
much, as they were accusto-
med, when they were well.
It is answered thereto, that
custome is a second nature:
and he which hath accusto-
med to eat much in health,
must haue some relation
thereunto in his sicknesse:
and therefore must eat oft-
ner then hee which in his
health was but spare in diet,
as saith *Rasis*. Next is de-
maunded whether weake
persons, hauing recovered
health, flesh or bread bee
more hurtfull vnto them, we
answer

Questions *T he P hilosophers*

Hogges
flesh is
the most
digested.

answer that bread is lesse cō-
uenient then meat, because a-
mongst all other meats, hogs
flesh nourisheth the most, &
therfore that flesh is most cō-
nvenient to them, being the
most easie of digestion. Next
it is demanded whether flesh
or bread be most cōueniēt to
those that are troubled with
agues. It is answered, that
two things are to be respec-
ted herein. First, flesh is of
an easie digestion, and there-
fore is thought more conue-
nient. Secondly, it is easie of
conuersion, and therefore is
bread more convenient then
flesh; because flesh by the
fartnesse, doth more easily
inflame. Next is demanded,
whether flesh or wine are to
be preferred. First to those
that haue newly recovered
their

their healthes. To the which is answered, that flesh: and therefore the vulgare are much deceiued, that thinke wine, because amongst all other thinges it is the most easily turned into bloud, into the spirits and naturall heat: therefore is to be taken after flesh. Next is demaunded, whether he that is recovered from sicknes, must for some certaine daies, obserue the order and dyet that he vsed in his sicknesse or not. To the which is answered, that hee must, for three reasons: first for the weaknesse of nature: secondly, for the breach of custome: thirdly, for the imbecillity and state of the body after the disease: and this may be one & the chiefest reasons, because from
cu-

custome we are not to make a suddaine departure, but by little and little: and therefore the regiment or government which was vsed in sicknesse, is to be obserued for a time, and not presently to be forsaken and left off.

Questions of Bread.

*Aristotles
Problems.*

NEXT is demanded wherefore wheat bread doth nourish more the body then the barley bread. It is answered, because of the viscosity and moisture which is most requisite therein, for the better conglutination and fastning thereof to the body, which the other wanteth; and therefore is not held so conuenient. Next is demanded the reason wherefore

fore stale bread is whiter the
that which is new, to the
which we answered, the cause
of the blacknes is the water,
which in bread that is old, is
dried vp: and therefore the
reason thereof is the dry-
ing vp of the water, which
makes the whitenesse in
bread that is new, is more
fully retained, & therefore
is the more blacke, & lesse
white.

Next is demaunded, why
bread vnsalted, is more hea-
uy then that which is salted,
to the which is answered,
that salt drieth vp the moy-
sture therein: for the which
reason it becommeth more
light and white.

Next is demannded, why
bread of wheat becommeth
not hard, being old, as other
bread

bread doth, to the which is answered, that the wheate hath in it a certaine sweete and humid moisture, which as it were the life thereof, & that suffereth it not to bee hardened.

Questions of Wine.

NExt is demanded, why children being hot in nature, are not louers of wine but old men, to the which is answered, that old men are hot and dry, but children are hot and moist.

Next is demanded, what humour is most ingendred of wine, whether Phlegme or bloud, to the which is answered, that because wine breedes cold diseases, as before wee haue proued: therefore doth it more ingender

gender Phlegmaticall humours then others: and the reason is, because whē much wine is taken, it is not fully digested, and whatsoeuer remains indigested in the body, is cōuerted into Phlegm; and therfore of wine is more ingendred then of any other thing, but wine being moderately taken, is more conuerted into bloud thē phlegme.

Next is demanded, why strōg wine cōforteth the stomacke, & hurteth the braine: but weake wine effecteth the contrary, it is answered. The stomacke doth digest, and digestion commeth of heate: therefore it seemeth to helpe the stomacke in digestion, because it addeth to the heate, which the weaker doth not, but wine the stronger

stronger it is, from it doe the more vapours arise into the head, and so much the more hurteth the braine. Next is demaunded whether wine or meate, are the greatest comforters of naturall heate, to the which is answered, according to *Isacke*, that wine doth, and the reason is, because it is more easily and swiftly cōuerted into natural heat, and doth more streng, then it then meate: but the meate being conuerted, is of longer durance, and greater restauration. Lastly, is demanded, whether if wine be to bee giuen to one that is weake; whether new or old wine be most expedient: to the which we answer, against the opinion of the vulgar, that the new is better then the

the old, and the reason is; because wine, by how much more is it new, by so much lesse it inflameth: and therefore in this cause is better then old.

Questions of Flesh.

NExt is demanded whether flesh roasted or boyled be the more moist, to the which is answered, flesh that is roasted: for the roasted by the heat of the fire, it hardneth & crustes on the outward parts therof, wherby the humidity & moisture is shut vp & retained within, that it cannot come forth: But in that which is boyled, the outermost parts becom softened & moist, by the moderate heat of the water, that the moisture

sture therein hath the freer vent and yssue forth, and therefore meates roasted, although they seme more dryer without, yet within they are more moist, and the boyled more drie.

Next is demanded, why the Moone-light doth more putrifie meate, then the heate of the Sunne? It is answered; that there can bee no putrification, vnlesse heate and moysture meete together, but the putrification of Cattle is nothing else but a certaine defluxion lying hid in the body, which conuerts the soliditie of the flesh into humour: but heate if it be temperate and mean, nourisheth humors, but otherwayes it extinueth and dries them vp; therefore of such
flesh,

flesh, the Sunne as it is more hotter, drawes out all the moisture, and dries them vp; but the Moone-light (in the which there is no manifest heate, but a kinde of luke-warme influence, increasing the humor, it the most putrifies; yet doe I admire to know what true propertie the Moone-light hath, which moisteneth bodies (euen as it were) with a secret dew: yet wee with our precedent reasons conclude, that the Moone-light doth most putrifie the flesh, vpon which it shineth.

Questions of Egges.

CONCERNING Egges, first
is demaunded, whether
the yolke or the white be the
K hot

hotter? to the which we answered, that amongst all humors of the body, the blood is the hottest and most temperate in heate: and therefore that which is the neereſt to blood, is the more hotter, of which is the yolke.

Next is demanded, why the yolke being put into water, deſcends to the bottom, but the white ſwimmes on the toppe? It is answered, that the white of the Egge is ſlimie and viſcous, & cleaves to that whereunto it is put; and therefore beeing put into water, it ſwimmes on the toppe.

Next is demaunded, why Egges in Birds are of a more harder ſhell, then thoſe in fiſhes? to the which is answered, that fiſhes expoſe their
Egges

Egs in watry and moyſt places, and therefore neede not hard ſhelles : but Fowles in more hard & dangerous places (as vpon rocks and hilles and ſuch like) doe venture theirs; and therefore neede harder ſhelles, for the withſtanding of hurt and danger, vntill the yong come to perfect perfection.

Next is demaunded, why the Egges in Fowles are of diuers colours, and thoſe in fiſhes not? It is answered, that becauſe the heat in fowls is more ſtrong, which doth ſeperate thoſe things, which are of aduerſe nature, as the yolke from the white &c. But in fiſhes the heat is more weake, and therefore cannot ſeperate.

Next is demanded, what

K 2 breakes

breakes the shel at the coming out of the chicken, to the which is answered with a double reason, the one is, because the shel with the sitting vpon, is become more subtile and soft, as it is being laid in vinegre 9. daies together, another cause of the breaking thereof, is the wāt of nourishment within the shell, which the chicken finding, exposeth her selfe to seeke, and so breaketh the shell.

Next is demanded, why some eggs cracke in the fire, and others not? to the which is answered, that those crack in the fire, which are of most windinesse, from the which, when the shell is broken in the fire, out comes the wind with violence and noyse, and
this

this happens when the out-
most heate is strong, where-
in the egge of any fowle
be put into the fire, the shell
is quickly broken, and the
windinelle comes out with
great violence and noyse,
which yet happens not, if
the heate or fire be but small.
But in the egges of fishes,
there is proportionally the
greater windinelle; and ther-
fore they cracke much in the
fire.

Of Fishes.

Hereunto are adioyned
some questions cōcer-
ning fishes, and first it is de-
manded, whether fishes eate
their owne spawne or not,
to the which is answered,
that they doe, first, because
K 3 they

they are greedy and ravenous through the coldness of their stomackes, and because they are dull of sense, and discern not betwixt their owne and others: and therefore most greedily devour their own and others. Next is demanded whether fishes chew their meate, and it is answered not, the reason is, first because if they should chew it, they should superfluously swallow the water to the suffocation of themselves: Secōdly because they are gluttonous and doe eate greedily, they swallowe it whole vndeuided: Thirdly it is demaunded why raine is conuenient to fishes, & hurtfull for birds, the which is answered, that to fishes sweet water is very conuenient, because

cause it washeth in the sweet of the soyle, which beeing mingled with water, the fishes much feede vpon : But birds liue in the ayre, and get their liuing by the wing, and the pens of their wings are glued together with the raine, & so they are hindred in their flight; and therefore it is more hurtfull for birds then fishes.

Hereafter follow the resolutions of certaine mixt questions.

First it is demanded, why the gout happeneth to them most commonly that eate many kindes of pulses, which is answered out of *Gallen*, because they are hard and windy, and are not easily digested, and by reason of

K 4 their

their indigestion are turned into fleigme, from whence the gout most vsual hath the originall. Next is demanded

Why the eating of figs breed lice? the answere is, because figs are soone putrified and corrupt, and haue a property to bring forth all corrupt humors to the outermost part of the skinne, and out of such humors are lice ingendred, from whence saith *A-
nacen*, that figges doe beget a good colour, because they bring the blood to the outermost parts of the body and skinne, and so amendeth the colour: Next is demanded,

why wine being drunke after any rotten fruit, tasteth bitter? to the which is answered, that from the fruit is deriued a certaine bitternesse, which

which remaineth vpon the tongue, which being mixed with the wine maketh it of a bitter taste.

*Whether old honey, or old wine
be better then new.*

NExt is demanded, whether new honey be better then the old, to the which is answered, that new hony is better then old, but old wine is better then new, and the reason is, because the nature of wine is moist, but the nature of hunny is dry, the proöfe whereof may bee taken in medicine, because that those which are of dry bodies, are moystened with wine, but those which are moist and phlegmaticke, are dried with hunny.

Next is demanded, why oyle kept in a vessell halfe

K 5 full

full is much amended thereby, it is answered that the ayre enters into being empty, and dryeth vp the superfluous humour, and so the oyle beeing dryed from that humor wherein it lies, it begetteth an excellent sweetness of taste.

Next is demanded, why oyle sometimes is frozen, but wine seldome, it is answered, that in oyle there is a cause of congelation, because it is glutinous and thicke, which is a speciall cause thereof, but in wine there is not that softnes nor thicknes, because it is much more liquit, and of stronger vertue then wine.

Next is demanded, why vinegre, when it is most cold is neuer frozen, seeing that oftentimes the coldest things
are

are soonest apt thereunto. It is answered, because vinigre is the most liquit amongst al other humors, and the most piercing and bitter, and like the sea, being alwaies resperfed with his owne bitternes doth neuer freefe.

Next is demanded, why pepper and mustard doe gnaw the outward skinne, & not hurt the stomacke, to the which is answered, beeing laid vpon the outward skin, it worketh thereupon in his full vertue and nature, which is to corrode and gnaw, but being descended into the belly, the force thereof is abated through the humors and constitutions thereof, and so seafeth in that effect.

The end of the third Broke.

THE



THE F O V R T H
Booke, and fourth
and last course, serued
vp to the Philoso-
phers Banquet.



OW fourthly,
are we to con-
clude and set
downe som ho-
nest mirth and
recreations, to exhilerate &
solace our bodies, & mindes,
at our tables, which are to be
serued in, like *Carawayes* at
the end of our feast: for the
sweetning and seasoning of
the pallate: for in naturall
workes, nature wants sleep,
and such rest is sport: and to
the

the studious, no recreations are so conuenient as liberall exercises, and those are called liberall, which neither in deedes nor words, do any way preiudise vertue: and euen as the wearinesse of the body is remitted by corporal rest, so the wearinesse of the minde is refreshed by mirth and delight, which is as it were the rest of the soule; whereupon it is read in the Collections of the Fathers, that when one saw blessed *John* the Euangelist, sporting with his fellow Disciples, and taking some exceptions thereat, Saint *John* said vnto him, bend thy bow, which is thy hand, and he did, and he commanded him to bend it more, and hee answered, I feare it will be broken, why
euen

euen so saith hee, theminde will bee broken, if at some time it were not slacked and vnloosed, by some solace & recreation: and therefore sometimes honest mirth is conuenient and tollerable, and fit to be vsed, especially at conuenient seasons, and times, as now at the end and breaking vp of our Banquet.

1 A certaine poore man met King *Phillip*, and besought him for some thing, because hee was his kindsmā. The King demaunded from whence he was descended: who answered, from *Adam*. The King commanded that an almes should bee giuen him, who replied, that an almes was not the gift of a King, to whō the King answered,

swered, if I should but so reward all my kindred in that kind, I should leaue nothing for my selfe.

2 A certaine Iewe vpon their Sabbaoth day was fallen into a ditch: A Christian passing by and seeing him there, came to him to helpe him out, but the Iew would not, answering, their Sabbaoth was not to bee violated. Vpon the morrow the Christian passing by againe, the Iew cryed vnto him, that he would now pull him out: to whom the Christian answered, this is my Sabbaoth, and my Sabbaoth must not be broken, and so left him.

3 A certaine theefe had stollen the goose of a poore woman, and when vpon the Sunday, the Priest admonishing

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them thereof commaunded them all to sit downe, and they answered; wee all sit downe, no quoth hee, you fet not all downe: for hee that stole the goose sits not. Who answered rashly, but I doe sit, to whom the Priest answered, thou shalt presently restore her againe, or I will excommunicate thee.

4 A certaine player, being vpon the sea in a tempest began ver^y greedily to cate salt meats, saying, that should haue more drinke, he feared, then euer he had before.

5 Another man being vpon the sea in a tempest, to saue shipwracke, was commaunded to cast something that might best bee spared foorth into the water to lighten

lighten the ship, who answered he would cast away his wife.

6 A certaine player being sicke, and lying vppon his death bed, the Priest came to him and exalted him to make his will, which he said he would doe most willingly: for saith hee, I haue nothing but two geldings, and I bequeath and giue them to the Knights and Barrons of the Land, and when the Priest asked him why hee gaue them not to the poore and needy, hee answered, I doe as you teach vs, because you bid vs bee imitators of God, and hee hath giuen all to them, and nothing to the poore; and therefore I will follow him and doe the like.

7 A certaine Lady commended a knight exceedingly for his excellent actiuitie and behauiour in torney and tilt, & at the end of his course was very desirous to see and salute him, when comming vnto him, she found him to bee her husband, and then she cared not, nor liked him so well.

8 It is said, there are foure kinde of fooles, the first is he that threatens so long, that no man feares him, the second, that sweares so much, that no man beleeueth him, thirdly, that giues so much, that he keepes nothing himselfe, the fourth, that when hee hath no other to serue him, refuseth to serue himselfe.

9 There was a certaine
foole,

foole, that alwaies when the
sunne shone, hee would
weepe, and when the rayne
rayned, he would laugh, &
he said his reasō was, that af-
ter sunshine followes raine,
but after raine followes the
sunshine, which he alludeth
to the prouerbe. *Tempestas
sequitur serenum.*

IO A certaine Rusticall
clowne came to an Archdea-
con, and told him that hee
had mariēd a woman which
was poore, but heretofore
had beene rich, and craued
his counsell if hee might not
put her away and marry a
richer, who answered hee
might not, to whom he re-
plyed, why sir you haue put
away the poore benefice, &
taken a richer.

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11 A certaine meane Priest had a Concubine, and the Arch-deacon vnderstanding thereof, commaunded that he should either forsake his concubine, or the church: and the Priest forsooke the Church and kept his concubine, and after that his concubine forsooke him, because he had nothing left.

12 A poore olde woman being sicke and weake, bequeathed to the Priest a Hen after her death, because she had nothing more. The priest came and tooke her away, she yet liuing: Quoth she, now I perceiue that our Priest is worse then the diuell; because I haue oftentimes bid the diuell take, and the foxe take, and yet still I had her, but now not.

13 A certaine olde woman beeing almost blind, agreed with a Physition that he should helpe her, which comming vnto her and seeing that she had much household stuffe, euery time that he brought her a medicine he tooke some away, vntill at last there was nothing left but the empty house. Now the woman at last recovering her sight, sawe that her house was empty, and her goods stoln would not giue the Physition his hire: Whereupon he brought her to the Iudge, before whom she pleaded that she was not perfectly cured, but that she saw lesse then she did before: because before she saw many things in her house, and now she could see nothing at all.

14 A scholler beeing asked why he being a man of so large a stature and body, would bee married to a woman so small and vnanswerable thereto as he was, to the which hee aunswered. Since I was to make choyse out of things which were euill, I thought it most wisdom to chuse the least.

15 A certaine boysterous rusticke, yet prompt and conceited, traouelling on the way with a long pike staffe on his necke, was sodainly and furiously assalted by a great mastiue dog, which came vpon him with open mouth, as he would at once deuoure him, when hee presently to withstand the danger, and rescue himselfe, runnes the pike and sharp end of his staffe

staffe into his throte, where-
of he presently dyed. The
owner thereof comes eager-
ly vnto him, and betweene
threatning and chiding, as-
ked him why he strook him
not with the blunt end of his
staffe, to whom he answered,
because fir your dog run not
at me with his taile.

16 A certaine poore man
came into a Barbers shop, &
desired to bee shaued for
Gods sake, because hee had
no money, which the Barber
did, but with so great incle-
mency, that at euery stroke
he fetched teares from his
eies, and made him cry out
pittifully. In the meane time
a dogge comes crying into
the shop, being beaten out of
the kitchin, which the poore
man seeing, noting another,

to

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to peretake of his misery, said vnto him, art thou likewise shauen for Gods sake.

17 The friends of a certaine widowe being a Lady, gaue counsell vnto her, that she should take the example of the Turtle, haue lost her mate, and not marry rashly, but mourne for a time. To whom she answered: What meane you to propose the example of the Turtle to me? If I must be drected by the example of birds, why should I not rather immitate the sparrow, and other birds of like kinde, to the which is adioyned another of like nature. A certaine merry wench, after the recitall of many Metamorphoses, related vnto her, as how *Progne* was changed into a swallow, and

and the daughters of *Pierce* into Pies, and many others of like kind, whether if she must chuse a metamorphosis out of two, as the goose or the Hen, into which shee would be transformed: She answered, rather into the Hen, because the Hen hath daily venery, but the Goose but only in the spring.

18 A certaine woman promised her husband in his life time, that after his death she would neuer marry other husband, yet when hee was but dead, she contracted her selfe to another before hee was cold, and being put in mind of her former promise by her maide, who told her that her husband was not yet cold, No, sayd she, then will I blow vpon him till he be
L cold.

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cold.

19 Another woman whose husband lay sicke in his bed, and euen at point of death, came vnto him, saying : O good husband how sorry am I for your sicknesse, I would I might die to excuse your death, to whom death by & by after appeared, and asked where she was that would go with him to excuse her husband, to whom shee trembling sayd, O good death, here lies my husband in his bed, go thou and take him, and let me liue to fend thee more husbands yet.

20 There was a certaine Bishop vpon a Palme Sunday had made a long sermon of the humility of Christ, & his riding on the Asse: yet after his sermon ended, hee got

got vpon the backe of his high Palfry, to whom came a poore old woman, and taking him by the bridle, asked: Sir, was this the Asse that Christ rode vpon?

21 A certaine honest woman being fallen into poverty, asked an almes of a certaine Bishop, which reprehended her, saying: Thou shouldst vse some art, whereby to liue, and not shamefully to begge, giuing her counsell to practise physick, she asked him how she might do that, seeing she was both vnlearned and vnexperienced, why quoth the Bishop, when thou comes to a sicke party, looke about his bed, what thou findest there, & by the remainder, thereof iudge that he hath eatē too much of

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the same, which she did, and grew famous ouer all the country. Long after it happened that this Bishop fell sicke of a impostme in his throate, and she comming vnto him, looked about his bed, and finding nothing but cushions, she cryed! O maister, you haue eatē too much cushions, wherat the Bishop was constrained to laugh, wherewith the impostme in his throat was broken, and ~~in~~ed through his mouth: whereupon he amended, afterwards being well, hee called his physition, and asked her where she learned her skill, and she answered from a certaine reuerend Bishop, to whom he answered, I am he: & now for thy good successe, with my prouiso, thou shalt

shalt end thy life.
And thus endeth the fourth
and last Booke of the Philo-
sophers Banquet, hauing
laughed ouer a score of
dry Iests, at the end of a long
dinner.

An Apology for A postscript.

BEcause one of our guests
inuiited, came not vntill
our Banquet was ended, we
haue inserted last of all as
hee came, such prouision
as hee brought, which al-
though it haue no direct vi-
cinity to our former Treatise
in nature; yet containeth it
the forme and methode of
the whole, euery particular
branch consisting of foure
parts, as our banquet of foure
Courses, and foure Bookes.

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An Addition of short
Remembrances, which e-
uery man may experience
dayly in his life.

VSe foure things as much
as you can, so shall you
please both God and man.

Praying, reading, and hea-
ring, and in good workes la-
bouring.

Vse foure things as little as
you can, so shall you please
both God and man.

Eating, drinking, and slee-
ping, and too spend much
time trifling.

There be foure causes for
which a man is borne in the
world, and the first is chiefeft
of all.

To serue God, and his
Country, his parents, and his
friends.

There

There bee foure vertues
which hee must strive to at-
taine, that is to be.

Iust and constant, wise &
temperate.

There bee 4 vices which
a man must earnestly shunne
and auoide.

Slothfulnesse, and careles-
nesse, vaine curiositie & nices-
nesse.

There bee foure things in
this world earnestly desired,
and neuer obtained.

Mirth without mourning,
health without sicknesse, tra-
uaile without wearinesse, and
all goodnes without any e-
uill.

There bee foure things to
be greatly desired, and to be
earnestly followed.

In behauiour, sobernesse,
in promise, stedfastnes, in cō-

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uerfation, meekenes, and in
loue constantnes.

There be foure things most
needfull, and the same most
harmefull.

Wit and words, drinke
and company.

There be foure things much
worth, and little wayed,

Time and health, truth &
quiet.

There be foure things we
most lacke, and least seeke
for, & the first is most worth.

Gods grace, our owne a-
mendment, wise mens coun-
sell, and good mens prayers.

There be foure things of
the most, most desired, and to
many most dangerous.

Authority, and ease, wo-
men, and delights.

There be 4. things great-
ly sought, dangerously got-
ten,

ten, fearefully enioyed, and
iustly repented.

Vnlawfull lust, and lucre,
immoderate wealth, and re-
uenge.

There be foure things ve-
ry easie to doe oft, but very
hard to doe well,

To desire, to command, to
counsell, and to iudge.

There be foure things bet-
ter to giue then to take.

Pardon, physicke, rule and
rewards.

There bee foure withes
which should be auoided of
all, and yet none can auoid
all.

Things impossible and vne-
needfull, things harmefull
and vnlawfull.

There are foure comforts
which are counted princi-
pall, wherof the first exceed-

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eth all.

The comfort of Christ to a sinner, a Princes fauour to a subiect, a childe kind & vertuous, a faithfull friend that neuer faileth.

There bee foure blowes most dangerous, & can most hardly be auoided.

The blowe of enuy, of deceit, of slander, & of wrong.

There be foure things to be considered in all our actions.

What and when, who and where,

There be foure as great euils in the world vnpunished as those that be punished.

Vntemperatenesse, vnshamefastnesse, vnfaithfulnessse, vnthankfulnessse.

There be foure things we can not but set by, and yet can

cannot be sure of.

Health, wealth, an' others
loue, and our owne life.

There be foure thing vns
recouerable, whereof the last
to the good is euer a gaine.

The losse of truth, of cha-
stity, of time, and of life.

There be foure things in
this life doe much deceiue
vs.

Too light beleefe of faire
shewes, too great trust of
goodly possibilities, too great
liking of our owne affecti-
ons, too good opinion of
our owne wits.

There be foure things the
poore hath equall with the
Prince.

Health, sleepe, thought,
and lasting life.

There bee foure Faithes
which should be inuiolable,
that

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that yet most often are broken.

That we owe to God and to our Prince, that we gine in marriage, & to our friend.

There bee foure goods which be good in euery person, wherof the last is best in any person.

A good body, a good wit, a good tongue and a good minde.

There be foure things we may be grieued with, but shold not grudge at.

The ordinance of God, the will of a Prince, the sentence of a Iudge, the finding of our faults.

There bee foure thinges which cannot wel be demanded, with reason, & therefore may well be denied with honesty.

A maisters melleage, a louters affection, a friends counsell, our owne thoughts.

There bee foure things in which the Almighty is called great.

In his workes, and his power, in his glory, and his mercy.

There bee foure thinges which many times make wise men become foolish.

Mony, glory, loue and fury.

There be foure things we carry about vs, that carry vs oft out of the way.

Our affections and passions, our fancies and tounge.

There be foure things good to vse, but nought to neede.

Law, Phisicke, our friends purse, and our owne patience.

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There be foure things very hard to beare, and yet happen very often.

The iustice of God, the iustice of a Prince, for great loue vnkindnesse, for long seruice contempt.

There be foure seruants of the heart that shew the disposition.

The eye, the tongue, the foote and the hand.

There be foure things best matched, but not oftneft matched.

Gratioufnes with greatnesse, discretion with learning, beauty with chastity, wit and vertue.

There bee foure sorts of people that feare is neuer long from.

The ambitious, the vitious, the couetous and ieaious.

There

There be foure things, the more you take the more you leave.

Light of a candle, instruction of the learned, wit of the wise, loue of a friend.

There be foure things fit for all those that desire a quiet life.

Busily to finde no faultes contentiously, to lay no wagers disdainfully, to make no comparisons wickedly, to maintaine no opinions.

There bee foure mothers that bring forth foure verie bad daughters.

Truth hatred, prosperity pride, security perill, familiarity contempt.

There be foure ioyes to be desired, and the last is aboue all.

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Secure quietnesse, quiet
ioyfulnesse, ioyfull blessed-
nesse, and blessed euerla-
stingnesse.

There be foure wels make
all well, and without the two
last there is none well.

To say well, to do well, to
beleue well, and to dye
well.

The end.

